THE
Quakers Unmask'd;

Their

Double-dealing and *False-heartedness* Discovered;

BY

Collections taken out of their own *Writings*, which were Communicated to *G. Fox*, *G. Whitehead*, and others of their *Preachers* and *Leaders*.

WHEREIN

May be seen some of their *Contradictions*, *Confusions*, and *Temporizing*: With some *Observations* thereupon by another Hand.

ALSO,

One of the *Forms* of their **Oaths**, used amongst themselves, with their Definition of an *Oath*: Likewise a Letter and Paper formerly sent to the abovesaid *G. F.*

Whereunto are annexed some Remarks, *&c.* Also what an Oath is. In a Letter to *E. S.* Esq; LICENSED, *June* 19. 1691

The Leaders *the* Leaders *of this* People *have caused them to Err, because they received not the* Truth *in the* Love *of it; Therefore are they given up to* Strong Delusions, *to believe (and to tell)* Lies.

The Day *is come, and now is, that the* Hidden Things *of* Esau's Nature, *are to be, and must be brought to Light.*

O thou Sword *of the* LORD, *How long will it be e'er thou be quiet? Put up thy self into thy Scabbard, rest and be still. How can it be quiet, seeing the* LORD *hath given it a Charge?*

LONDON, Printed for *J. Gwillim* over against the *Great James* in *Bishopsgate-street*, and *R. Baldwin* in *Warwick-lane*, 1691.

HARVARD COLLEGE
APR 8, 1861
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The Author of the following Collections to the READER.

I can hardly be credited by any, the care and fear I have had concerning the said Collections, left they should have become publick in the last two Reigns, which I would not they should for the Treasures of this World. This is a faithful and true saying, whether it can be believed or no.

But now Liberty of Conscience being established by Law, I gave Ten of 'em, [i.e. **The Quakers Unmask'd,**] *to be shown or sold to any sober Person; unto which some of the Leaders of that People have lately put forth an Answer; and finding they are so far from acknowledging any thing to be amiss in their said Writings, that they endeavour either to cover, excuse, or justifie them, which hath necessitated me to cause them to be reprinted in* Quarto, *that whoever have seen their Answer, may, if they please, compare it with this.*

And notwithstanding I sent them the said Book privately in writing, in the year 77. (hoping thereby to have prevented their farther exposing others;) yet, about a year after, I met with a Book of theirs, intitled, **The Way cast up,** &c. *and therein several passages against the Presbyterians, accusing them of* **Rebellions, Seditions, and Fighting Principles.** p. 23, 52, 53, 54. *And in the year* 81. *they put forth another Book, calling it,* **Peaceable Advice to the Presbyterians,** &c. *and therein,* p. 1. *accused them again with the same Principles; which being Printed at such a juncture, when the Popish Plot was endeavoured to be stifled, and turned upon the Protestants, caused a great grief not only to my self, but to many others; some of whom writ to the Quaker's Bookseller,* desiring they might be stopt considering the season, &c. *But they not prevailing in their Request, I bought many of 'em, and went to several of their Meetings, where I spake these Words,* viz. I met with one of your Books against the Presbyterians, and as a Witness against that **Hypocritical, Deceitful, Daubing, Temporizing Spirit** that writ it, and the Publishers of it, I am made to tear it in pieces before you. *Which having done, they threatned to have me called in Question for it,* &c. *I say, considering these things, and that what I had writ to them in private did not hinder them from this continued exclaiming against others about these matters. It was thought meet to have* 66 *of* **The Quakers Unmask'd,** *privately printed in* Folio; *which were chiefly intended to be given to some of the said People, so that it is plain my purpose and intention therein was only to prevent, if possible, their doing any more such things for the future; but not in the least to expose them to the then Governours, who I feared would have been but too severe, and too much exasperated against them for it.*

And though I have been made thus to adviſe and caution them from their running into theſe and many other Evils, (which they have run themſelves into:) Yet alas! they have ſlighted, ſcorned, and rejected every thing I propoſed, that might any way have conduced to their preſent Happineſs, and everlaſting Good; which being my chiefeſt end, aim, and endeavour; whether they will yet hear, or forbear, I am clear, and have that Reward with, and in me, which no Man nor Men can give, or take from me.

J. P.

This following was writ by the Perſon that cauſed the 66 Books aforeſaid, in *Folio*, to be printed.

The Publiſher *to the truly* Chriſtian Reader.

THE following *Tract* Providentially coming to my Hand, and being deſired to Read and Conſider it, I ſpent ſome Hours therein, to my no ſmall Conſternation, upon a double account. *Firſt*, That the Land of my Nativity was not long ere this, an **Aceldama**, being ſo generally *Apoſtatized* from the *Truth*, and become a ſecond **Sodom**. *Secondly*, To conſider, That the *Principal* and *Forwardeſt* LEADERS of the *People*, who (while Faithful) were begirt with the Power and Strength of the Almighty GOD of *Jacob*, and brought to their *PISGAH-SIGHT*, ſhould turn again to their **Onions and Garlick**, throwing by the ROYAL LAW of LIBERTY, and Reeſpouſe **Egyptian Bondage**.

What ſhall we ſay to theſe things! Oh that the Souls of all that are yet Faithful, and have according to their meaſure, been given up to the Guidance of the Spirit, would Cry mightily unto the GOD of their Salvation; That every one concern'd in the following HURRICANE, (which they have been formerly warned off, in Love and Meekneſs, about four years and half ſince,) may remember from whence they are Fallen, repent and do their Firſt Works, (which is the principal End of the Printing hereof,) that ſo the *Still Voice*, may be Reſtored in all our Habitations, That all Weapons of War may be turned into Plow-ſhares and Pruning-hooks, and every One confeſs, The LORD is GOD, who only muſt and will be Exalted. Amen, amen, ſaith the Soul of thy Friend,

J. G.

Note, Where any Words are added that were not in the Manuſcript, or in that Printed, they are put in *Italick* between theſe Marks, [ ]. excepting 5 ſhort Sentences in Black Letter, *p.*3,4,5, which were left out for brevity but are now put in only to ſhew they do not in the leaſt vary the ſenſe, as the Quakers alleadge in their Anſwer, no more than any other paſſage they have mentioned therein does.

The

To the Reader.

The three following Letters were writ to Mr. J. O. The first was Printed, the other not.

First Letter to Mr. J. O. sent with the following Book then not printed.

I Having been ill and weak in Body near upon a Month; it put me upon a deep search and examination, concerning the Cause thereof; and finding my self clear in HIS sight who justifies in secret, I matter not who condemns: And now being a little raised up, and restored for a season from the Grave, I have further considered what my Work and Service is in my Generation; and do find a necessity laid upon me to be Instrumental for the discovering, unmasking, and manifesting your *Preachers* and *Leaders*, who have long exercised *Tyranny* and *Cruelty* over the Souls of the Righteous, and who (by their Threats and Flatteries) have caused many innocent Men and Women to bend and bow under them, contrary to their own Consciences; for which they must certainly give an account; and so must you that are the Upholders of them.

The Book herewith sent, I desire may be shew'd to the Persons to whom it is directed; it will concern you to consult and consider how the *Truth* (which you have so long talked of in Words) may be Cleared, and the Hypocrite *and* Deceiver made to bear his own Burden, of which if I may be assured, my End in sending it will be fully answered, and it will be a sufficient Recompense for all the Care and Pains I have taken therein, and shall endeavour to prevent and stop its farther Publication. But if in the Pride of your Hearts, you shall kick and spurn against it, reject and despise my Counsel herein given you; then know that your Iniquities will be upon your own Heads, when I shall be clear in my Conscience concerning you.

I am a Lover of TRUTH and RIGHTEOUSNESS, } In whomsoever:
But an utter Enemy to *Deceit* and *Wickedness*, }

I got one to Copy out the Book fair over, but am not so well to see it carefully Examined; therefore if you find any mistake in the Quotations, let me know it in two or three Weeks time, and it shall be rectified before it go farther.

10. *Oct.* 1677. J. P.

Second Letter to Mr. O.

'TIS now near 6 Weeks since I sent you the Quakers Unmask'd, *&c.* which I desired might be imparted to *G. F. G. W.* &c. from whom (or some of you) I expected an Answer; but not hearing from any of you concerning it, I take it for granted you are satisfied I have not wronged you in the Quotations, and therefore it may be returned by this Bearer.

20. *Nov.* 77. J. P.

But instead of returning the said Book, as I desired, he sent me part of a Letter writ to him by G. W. which occasioned me to write this following Answer.

Third Letter to Mr. O.

I Perceive by a Letter directed to you, there is an Answer to the Book I sent you; but it seems I must not see it before it is Printed, as you have mine; neither may I see the Falshood, *which in divers particulars, as to matter of Fact, (they say) I am guilty of*, that if any such thing

ng be, it might be amended; but they act herein more like Politicians, than either Ministers of Christ, or just Men; and deal by me in *this*, much as you did with *J. Whitehouse* against whom your Meeting drew up a Charge, yet would not give him a Copy thereof; but when it came to be your own Case, that some of your Friends were accused for Miscariages, then you could say, *It was below the Justice of all Nations not to give a Copy of the Charge.* Thus you can say, and unsay, do and not do, as suits best (not with Truth, but) with your own Self-ends and Interests. If Truth and Plain-heartedness were with you, why should not I see your Answer, [*before publication*] as well as you see my Book? But Guilt and Deceit makes shy. Call a Council of your wisest Men, to consult what you had best to do in this matter, in which your chiefest Preachers are greatly guilty of abominable Wickedness in the sight of GOD and just Men: And if a necessity be upon me [*as now it is*] to publish mine, (if you will not doe the thing that is right to prevent it,) to bring out yours; then say the wise are taken in their own Craftiness, [*which is now fulfilled*].

I cannot but wonder at their saying, that *'tis a violation of the Act of Indemnity* what I have done in this business, when they (as well as my self) know that all things of that Nature are thereby pardoned, as to Men: But their transgression is of a deeper dye, than the breach of Man's Law only; for they have pretended to be Ministers and Messengers of the most *High GOD*, and what they writ was by His Authority, when really and truly it was but the Imaginations and Inventions of their own deceived Hearts; to manifest which, and to undeceive the Minds of the Simple, who are beguiled (as my self once was) by their specious and high Pretences, I have taken the pains to write out some of their Messages, which do apparently shew they are but pretenders only; and have made use of the Name of the LORD to cover and carry on their own designs; and when it suits not with their Interests, then would they have such Messages hid, and not brought to light.

Are these the Embassadors of the most *High*, who for any worldly ends, or carnal considerations, would have His Commands and Requirings stifled, which they said they gave forth in His *Name*? Surely their Hypocrisie and Deceit appears, and will yet appear more and more.

Behold, you great *Goliahs*! your strength is in an Arm of Flesh, but mine is only in the Living GOD, before whom all your deceitful Covers are manifest, which will stand you in little stead in the Day of Distress, that is coming upon you; for *He* will certainly plead with you for all your Abominations: You are full of designs to keep up your Esteem amonst the People; but the LORD (by whose Power I am raised up against you) will bring you low, and utter disgrace will come upon you, because you have not sought *His* Glory so much as your own; and if thou continues and joyns with them in their Sins, thou must not expect to escape their Judgments.

It is certainly so, that I have been your truest Friend, (though accounted your Enemy,) and have in all Faithfulness discharged my Conscience towards you; and what I am to do farther in this matter, it concerns me diligently to wait upon *HIM* who gives Wisdom to the Simple, to confound the Wisdom of the Wise; and I am assured that Simplicity and Innocency will stand, when all the cunning Contrivances of Men shall fall. I am

Dec. 19. 77. *Thy Friend in Truth, without Flattery,*

J. P.

I desire *G. F. G. Whitehead* may see this, or any you see meet.

The

The PREFACE

WHen I have considered how the *Quakers*, (*i.e.* G.F. G.Whitehead, *and the rest of that Temporizing, Imperious,* **Lording Party**,) have Writ and Printed against the *Presbyterians, Independents*, and others for being Engaged in the late Wars, and what opprobrious, villifying, and reproachful Terms they have given them for the same, it hath exceedingly amazed and astonished me, that they who were so Great Justifiers and Encouragers, not only of what had been done in the late Wars, but also did incite and encourage those that were therein engaged, not to leave off until they had set up their STANDARD at the *Gates* of **Rome**; as may be seen in their own Writings here following: And yet for them to upbraid others with that which themselves for many years were so deeply concerned and engaged in, is such a piece of *Wickedness* as can hardly be parallel'd by any sort of People professing Christianity.

This, this their *Baseness*, I have in secret acquainted them withal, but no *Ear* or *Heed* would they give to what I said, but still went on in their accustomed manner to Defame such as had not been more engaged, if so much as themselves, in the late Wars; yea, and that in the most revengeful and highest aggravating Terms, that 'twas possible for their *Penn* to express; witness those Words to the *Nonconforming Ministers*, in Answer to Mr. *Faldo* (viz.) **But why, poor Nonconformists, after all their Preach'd up Battels, Spoils, Plunders, Sacrileges, Decimations,** &c. Again, **They are true Gospel-ministers, whose Gospel is Peace on Earth, and Good Will towards Men, and not Garments rolled in the Blood of Kings and Princes, Rulers and People: No Worldly Armies, Battles, Victories, Trophies, Spoils, Sequestrations, Decimations, and the like Blood-thirsty and Tyrannical Projects, in which** John Faldo **and his poor Nonconforming Ministers have had their hands, almost over Head and Ears, till they had well nigh lost their Ears and their Heads too.** Much more of this Nature may be seen towards to the latter end of the lesser Column of this Book.

What People, setting these aside, could have had the Face and Confidence to have writ such Language as this? Certainly not any; especially when they themselves had been engaged in the same Cause and Quarrel with those whom they now so much Reproach and Vilifie.

The Consideration of these things, with their pretending themselves to be the **Only People** of the LORD, and of their being the **Only Embassadors and Ministers of Christ**, with the discharge of my own Conscience, put me upon

upon gathering these their *Writings* together, and having them so placed, that those of the meanest Capacity may easily discern and see them to be as great **Dissemblers, Deceivers**, and **Deluders** of the People, as have appear'd in this our Age.

Reader.

THE first Column is what they writ before the King came in, the other is what they writ since his Return; and as for the Quotations, I have endeavoured faithfulness therein, and have cited both *Book* and *Page*, where their Words may be found, but they have left out many Passages, and altered several Words (that suited not with their Interests and Designs) both of *E. B*'s and *F. H*'s in the Re-print of their Works, which thou wilt have notice of as thou readest: And where I have abbreviated any of their Writings, or left out any of their Words, which were not so material to be put in, or too large to insert, thou wilt find a little stroke, thus — but have not in the least either wronged the Matter or Sense thereby, as thou mayest see if thou peruse the Books I have quoted.

But before thou proceedest to read farther, I am willing thou shouldst hear the Testimony they give of their own Writings, *viz.*

If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same Spirit and power. See *G. F*'s. Answ. to the *Westmoreland* Petition, p. 30.

You might as well condemn the Scriptures to the Fire as our Queries. Our giving forth Papers or printed Books, it is from the immediate, Eternal Spirit of God. You are now Answered from the Mouth of the Lord. See *G. F.* and *R. H.* Truth's Defence, *&c. p.* 2, 104, 107.

Now if this their Testimony be true, then their Writings are to be had in as great and as venerable esteem as the Scriptures, or any holy Man's Words are; but if it be otherwise, then are they *Lyars* and *false Prophets*; and to be avoided and witnessed against. Let these following Collections manifest the Truth thereof.

[*And now the time is come, that as they have laid open the Deceit, Wickedness, and Hypocrisie of other Professors that went before them; even so must their Deceit, Wickedness, and Hypocrisie be also laid open; For the* LORD *whom I no Respecter of Persons.*

But who shall live when *GOD* doth this!]

J. P.

George

Geo. Fox's Judgment

CONCERNING

KINGLY GOVERNMENT.

Taken out of a Paper of his, written to the *Presbyterians* and *Others*, before the KING was *Restored.*

TO all you that desire an Earthly King in *England*,—Who profess your selves to be *Christians*, whether *Presbyterians* or *Others*.— Do not the Priests, Presbyterians, and many of the Rulers cry for an Earthly King?——And is not this the same Nature the *Jews* were in? And do not they in *This* Crucifie Jesus? Are not all these Elders Christians, that will doat so much of an Eearthly King, Traytors against Christ?——Now Elders, if you say, *Peter* said *Honour the King*;——This doth not hold forth that *Peter* bid them set up an Earthly King over them, neither do you read—that there were any Earthly Kings since the days of the Apostles, but among the Apostate Christians, *&c.*—— And all these *Antichrists* and *Presbyterians* imitated Elders over them all.—Will Christ Reign and these Kings that have been made? For Christ is King alone, and makes his Disciples Kings,—to Reign upon the Earth.—These are true Christians, and will these have any more Kings among them, but Christ, who are Redeemed from the Earth and earthly Kings?—I say, That is the false Church that doth not live upon the Heads of these Kings.—Such as have the Prophets, Christ, and the Apostles Words; the Sheeps Cloathing, but out of the Life and Power that makes such work for an Earthly King.—*Herod* the King was Mad *at the Child Jesus*, and sought to slay all the Children in *Bethlehem* of *Judea*; *There is the fruits of Earthly Kings*, and such a King would our false Christians and Elders have.

The Children of *Israel*, when they grew, would have Kings like other Nations, that when People were gon from the Lord God, then they set up Kings; and when the Children of *Israel* served not the Lord God, but went after other gods,—they desired a King, which the Lord gave them in his Wrath, *Sam.* 8. And in this manner, *Should a King Reign over them, the King shall take your Sons and appoint them for his Chariots*, &c.—(this is the fruit of your Kings)—*The King will take your Fields, your Vineyards, your best Olive Trees, and give them to his Servants.* (this is the Fruit of your Kings, *&c.*) Ignorant and foolish People that would have a King

G. Fox

HIS

JUDGMENT

Concerning Kingly Government, since the King was *Restored.* Declar. *P.* 3, 4.

AND now because several of you, who are most concerned in this Government, are not acquainted with our Principles and Practices, neither have known our Innocency and Sufferings,—and that no Prejudice were let into your Minds from others Words, which proceed from secret Envy, Malice, and Hatred, and not from any just Ground they have against us.—We do therefore Declare, to take off all Jealousies, Fears, and Suspicions of our Truth and Fidelity to the King and these present Governors, *That our Intentions and Endeavours are, and shall be Good, True, Honest, and Peaceable towards them, and that we do Love, Own, and Honour the King and the present Governours.*

Obs.

Obſerve, *It is to be noted, That this Declaration of* G. Fox's, &c. *was delivered to the King the very next Month after he came in, ſo early were they in their* Temporizing, *that at the firſt reading of this among the* Quakers, *they had writ, That they were his* Loyal Subjects, *and they had ſuffered much, as himſelf had done.* which Words were highly oppoſed by one of the Aſſembly, who told them, *That if they put it out in the Name of the* Quakers, *he would Print againſt it. Whereupon thoſe Words were left out, and the Book put forth in the Name of* G. F. and Others, *that ſubſcribed it, in behalf of themſelves and thoſe in the* Same Unity *with them.* How cunning was this *Subſcription! For who would have thought* that by thoſe in the Same Unity, *was not meant every* Quaker? *And yet they meant only thoſe that were of the ſame Mind with the* Subſcribers, *which many were not.*

II. Obſerve, *Behold here the Man who before the King's* Reſtauration *declared them* Traytours againſt Chriſt and Kings ſince the days of the Apoſtles.— The People will not hear when all theſe Fruits of theſe Kings are laid down to them.— But ſays Chriſtians and falſe Elders, there ſhall be a King over us, and we alſo will be like other Nations.—So the Chriſtians go out from Chriſt, and ſet up Kings like Heathens, *Hoſ.* 13. 11.— You ignorant and fooliſh, that is, looking after Kings, which turns from the Lord.—This is to you Chriſtians, that would have another King.—You may ſee what work there was with the Kings of *Edom* and *Eſau*.—And when the Children of *Iſſrael* grew into *Eſau*'s Nature, they would have a King.—So the Antichriſts they will have a King,—as other Heatheniſh Nations would have, they will fight elſe, and this is *Eſau*'s Nature.——Now *David* and *Solomon* there are Figures in their being Kings. And ſee what work the Kings of the *Midianites* did, and the Children of *Iſrael*'s Kings, who ſaid, *Thou art our King, Reign over us, both thou and thy Sons.*—Theſe, like our doating Chriſtians, would have a King.—And read what work the Children of *Iſrael* made (when they were as Judges in the fear of the Lord) with the Kings of the Earth, the Kings of *Canaan*.—You may ſee what work the Children of *Iſrael* had with *Sihon* King of the *Amorites*, and *Sihon* King of *Heſhbon*, and ſtrange Kings of *Baſhan*, *Joſh.* 13.—And you may ſee in the 12*th.* of *Joſhua*, what work he made with the Kings, *&c.* And how God had hardned the Hearts of the Kings that they might be deſtroyed by them that had no King.—How they over-threw the Kings when they kept faithful to the Lord.— *Joſh.* 11. And how the Lord fought for *Iſrael*, and what work *Joſhua* made with the Kings, how he brouhht them out of the Cave: *A fit place for them* [ſaith G. Fox] for all Kings that be made in Mens earthly Wills.--The *Rocks* and *Caves* are their Shelter in time of Diſtreſs.— And you may ſee what Fear and Dread was in all Nations and People, while the *Children of Iſrael* went on in the Name of the Lord; and ſo it will be again, when People go on in the Name of *Chriſt*, what a dread they will be in all *Chriſtendom* to all Kings, and all ſuch upon the Earth who are Kings and Princes made, but not by *Chriſt*; for all the true redeemed ones, are Kings and Prieſts, that reign upon the Earth, that knew their *Election* before the World began. You may ſee in the third Chapter of *Deuteronomy*: How the Word of the Lord was fulfilled: How they went over the Kings and ſmote them in the Power of the Lord God:— And as the *Children of Iſrael* dwelt in the Fear of the Lord, the Kings fled before them:——So will they do before all them that live in the Power of God.——The Shout of a King was among the Children of *Iſrael*, while they felt the Lord of Hoſts was among them; *they trod down the Earthly Kings*:—and all theſe *Novice Chriſtians* that are crying up Earthly Kings, and following Kings, and fighting for the Kings of the Earth, are not ſuch as follow the Lamb.

We know that these Kings are the Spiritual Egyptians got up since the days of the Apostles. *Josiah* and such as feared the Lord (in the time of the *Law* and the *Prophets*) the Lord accepted, which Kings was among the *Jews*, but you never read of any among the *Christians*, but among the Apostates since the Days of the Apostles.

All which (and much more) you may read in the fore-mentioned Paper of G. F. Pag. 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 26, *&c.*

Observe. Here by way of Interrogation he affirms: *That they who cry for an Earthly King, do in this Crucifie Jesus, and are* Traytors against Christ, *and that true Christians will not have any more Kings among them but Christ: That the fruit of Earthly Kings, is to be* mad *at the Child Jesus, as* Herod *was: That they are Ignorant and Foolish People that would have a King and Kings, since the Days of the Apostles: That these Kings are the* Spiritual Ægyptians, *&c.*

G. For *to the Protector and Parliament.* p. 62. 1658.

AND now, Oh *Protector!* who hast tasted of the Power of God,—Take heed thou loose not thy Power; but keep *Kingship* off thy Head, which the World would give thee; and *Earthly Crowns* under thy Feet, lest with *that* thou cover thy self, *and so loose the Power of God.* [☞When the Children of Israel went from that of God in them, they would have Kings, as other Nations had, as Transgressors had, and so God gave them one.] —And ye Powers of the Earth, *take heed of making Earthly Kings,* or looking after Earthly Kings, lest you hurt and undo your selves and others, but mind the Witness of God in you, that you may see what the Children of *Israel* went from, when they set up Kings as other Nations,—Ye Heathens,—that set up Kings, and know not the Lord, *&c.*

From a Lover of your Souls and Eternal Good, and Establishing of Righteousness, G. F.

Again, A Word from the Lord, &c. p. 15, 1654. *(he saith)*

THE Word of the Lord God to you who are called *Presbyterians,* [*and to you that read the Common-Prayer.*] You are wholly in *Darkness,* given up to it, [*and so your dark Minds have the Common Prayer.*] And such would have a King to Reign, for there is that Nature that would have an Earthly King to Reign, in which Nature lodgeth the Murtherer.

G. F.

Obs. [*But the Quakers Messages and Addresses to K. Ch. 2. and K. Ja. they are for having an Earthly King to Reign, and consequently are by themselves judged to be in the Nature, wherein lodgeth the Murtherer.*]

Christ who cryed for an Earthly King, and the true Christians will not have any more Kings among them, but Christ! *Are they not in their own Judgment become Apostates? for now they say,* They love, own, and honour an Earthly King. *And in their Visit. to the King,* p. 7. *say to him,*

IF thou take some speedy course for the repealing and making void those Cruel Laws.— haply thou mayst be as *Moses* to stand in the gap 'twixt God and thy People.

[*Did the Quakers verily think that K. C. was like to be a second* Moses, *or did they say so only to daub and flatter him?*]

Again in the Tryal of G. For *in* 1664. p. 8. 10. *he saith,* (*the Oath of Allegiance being tendred to him,*) That if he could take any Oath at all, upon any occasion, he should take that Oath. *And also said,* He honoured all Men, much more the King.

Oh Gross Dissimulation! What temporizing is this? What unheard of Hypocrisie is here? Will this Figleaf Garment cover the deceit of this Guide's *Falseness and Perfidiousness from thy Discerning and Censure? I suppose not. However, more of this thou mayst see in what follows.*

G. F. G. W. and their Party's Declaration *in the Year* 1660. *after the King came in*, p. 2.

ALL Bloody *Principles* and *Practices* we (as to our own particular) do utterly deny, with all Outward Wars, and Strife, and Fightings with Outward Weapons for any End, or under any pretence whatsoever.

Observe. *Notwithstanding this*, G. F. *and* E. Burrough *undertake to direct and principle* Oliver *and* Richard, *and the* Officers *and* Soldiers *what to do, and how, viz.* That they should go forth with a free willing Heart, and not stop till they come at Rome, *and blames them for turning, and charges them not to turn* Sober Men *and* True Hearts *out of the* Army, *and to require the* Blood *that hath been shed in the* Inquisition *of* Spain *and* Rome: *and that the* Quakers *were some of those* True Hearts, *appears by those their words of* G. F's *expostulating*, Why such as feared God and trembled at his Word should be put out of the Army, which

Of the Great Success that George Fox *told* Oliver *he should have had, if he had been Faithful; in a* Letter *to him, Dated* 13th. *Month* 1657. *See* Council and Advice, *&c.* p. 26, 27.

OH Oliver! *Hadst thou been Faithful*, and thundred down *Deceit*, the Hollander had been thy *Subjects* and *Tributers*; and Germany had given up to have done thy *Will*; and the Spaniard had quivered like a *Dry Leaf*:——The King of France should have bowed under thee his Neck; the Pope should have *withered* as in *Winter*; the Turk in all his *Fatness* should have *Smoaked*: Thou shouldst not have stood trifling about *Small Things*, but minded the Work of the Lord as he began with thee at first. *Sober Men and true Hearts took part with thee: Oh take heed! and do not slight such*, lest thou weaken thy self, *and not disown such as the Lord hath owned*; thy *Dread* is not yet all gone, nor thy *Amazement*; Arise and come out, for hadst thou been Faithful, thou shouldst have crumbled Nations to Dust; for that had been thy Place; now is thy Day of Tryal, *&c.*

G. F.

Obs. *The Success here spoken of should have befallen him by means of his Armies, wherein sober Men and True Hearts took part with him; such he exhorts not to slight, nor disown such as God had owned. Suitable to this he saith (in his Paper against Kingly Government*, pag. 27. *Why did you put out such as fear God out of the Army, which might have been a Blessing to the Lord in their Generation?*

Obs. *This shews, That in* G. F's *Judgment* (*who pretends himself* Infallible) *such as Fear God, and* Quakers, *might fight, and that it was ill done to put such out of the Army.*

This following Letter shews that G. F. *approved of* Olivers Authority, *about which he gives him and his Souldiers Charge*, p. 36, 37.

Friend,

THou shouldst have invited all the *Christians* upon Earth in all Nations, that are against Popery, to thee; to come in and joyn with thee against Popery, for thou hast had Authority, *stand to it*, loose it not, nor abuse it, nor let any other take thy Crown, and do not stand cumbring thy self about *Dirty Priests*;——and thou hast had Power over Nations, for Nations begin to be on heaps; and invite all them that profess against the Pope in all Nations, to joyn with thee against him; and do not loose thy *Dominion* nor *Authority*, nor the *Wisdom of God*, but with that thou may'st order all; [That will keep thee single in Heart and Mind to the Lord;] and let thy *Souldiers* go forth with a free willing Heart, that thou may'st *Rock Nations as a Cradle*; and keep

thou

thou in the Fear of the Lord, and all the *Soldiers*, and them that are under thee. This is a *Charge* to thee in the Preſence of the Lord God, that thou, nor them may looſe the Dread of the Lord, [☞for that ſtrikes a terror in the Hearts of all People] &c.

I am a *Lover of thy Soul and eternal Good, an Eſtabliſher of Righteouſneſs.* G. F.

Obſ. *Is not this a Juſt Authority which ſo great a Prophet exhorts him to ſtand to, and not to looſe nor ſuffer any to take his Crown. And yet this Authority is to be defended and enlarged by Soldiers, who are charged to go forth with a free willing heart, and to keep in the fear of the Lord, which argues they were in the fear of the Lord; and ſo either* Quakers *or as good as* Quakers.

In another Letter the ſame G. F. ſalutes Oliver thus, *p.* 27.

Dear Friend,

BE ſtill and in the Councel of God ſtand, and that will give thee Wiſdom that thou may'ſt fruſtrate Men's Ends, and calm Men's Spirits, *and Crumble Men under*; and ariſe and ſtand up in the Power of the Lord God, [☞The Lambs Authority,] and fear not the Face of Man, but fear and dread the Lord God; then his Preſence, and Wiſdom, and Councel, thou ſhalt have to throw down the Rubbiſh, and quell all the bad Spirits under thy Dominion;——therefore live in the Power of the Lord God, and feel his Hand that is ſtretched out over the Nations; for a Mighty Work hath the Lord to do in other Nations, and their *Quakings* and *Shakings* are but entring: So this is the Word of the Lord God to thee as a Charge to thee from the Lord God, *&c.*

The ſame G. F. *in the Name of the* Church of Chriſt, *and* Elect Aſſembly,——*Known in the Nations by the Name of* Quakers, *To* Rich. Cromwel Protector, *p.* 47, 51.

Friend,

LIve in *God's Wiſdom* if thou wilt reign in his *Power* and *Strength*, then none ſhall touch thee, and all them that fear God will be on thy ſide, and take thy Part, and be one with thee in all thy Sufferings, yea, till death. And G. For after ſix pages of Inſtructions to him, concludes with theſe Words, *viz.* The Lord God Almighty preſerve thee in his Wiſdom, and Counſel, and Strength over the Heads of his Enemies in thy ſelf, and in the World both.——And *Friend*, take heed of putting of honeſt godly Men out of the Army, [☞or putting them out of their places, being Juſtices of the Peace.] In ſo doing, thou wilt lame thy ſelf, and weaken thy Authority, and remove thy ſelf out of the Hearts of them that fear God.

G. F.

Obſ. which might have been a Bleſſing to the Lord in their Generation.

And in page 3. of the ſame Declaration, they ſay thus; *So thoſe that uſe any Weapon to fight for Chriſt, or for the Eſtabliſhing of his Kingdom or Government, both the* Spirit, Principle, *and* Practice *in that we deny.*

Yet theſe ſame Men (*viz.* G. F. and C. B) *would that the* Officers *and* Souldiers *ſhould have ſet up their* Standard *a Top of* Rome, *and have ſent for the* Turks Idol, *plucked up* Idolatry, *and cryed up Chriſt the only King.* Oh wonderful!

Again ſee the Quakers Plea, 1661. *How peaceable the* Quakers *are, and have always been* p. 7.

NO better Teſtimony can be given of us and of our peaceableneſs (and that we ſhall not Plot nor Rebel againſt the King) than Experience it ſelf; Experience is the beſt Witneſs, that we are peaceable, and free from Plotting and Rebellion; for we have always been ſo ſince we were a People, both before and ſince the King came in.

Obſ.

Obſ. *Theſe peaceable Men not only approve of what the* Army *did againſt the* King *and his* Party, *but would have them to continue* Quakers *in the* Army, *and to enterpriſe the Subduing of* Spain, *and the* Pope, *and the* Turk *in their Spirit, and to invite all that are againſt the* Pope *to take part with them; and they promiſe the* Protector, that if he would own them, they would own him in the Face of all his Enemies. *Counſel and Advice* p. 7.

And Francis Howgil *ſays*, It was a good thing that the Parliament overthrew the late King; and that it is no Rebellion to call away [*by which he means to* Depoſe] thoſe in Power that perform not their Truſt for the Good of the People. *See more of this hereafter.*

Hear farther what G. F. &c. *ſay to the* King *and* Council *after the riſing of the Fifth* Monarchy Men, p. 2.

AND now that we ſhould be reckoned amongſt a People whoſe Principle is to Fight,—and avenge themſelves; which

Obſ. *He approves of his* Power, *and prays for his* Victory over his Enemies *in himſelf and in the World both*, (And pray was not the King and his Party ſome of thoſe Enemies;) *and he warns him of* putting honeſt godly Men out of the Army, *as he had done his* Father *before.*

But when Richard *was gone off the* Stage, *and the Officers of the Army in* Power; *then* G. F. *applies himſelf to them in theſe words,*

OH *Friends!* The Power of God ye have abuſed;—the Juſt have been trodden under Foot,—who have been put out of the Army and Publick Services:—Now had you been Faithful in the Power of the Lord which once ſtirred, this Nation needed not have been affraid of any Nation upon the Earth; but your Dread would have ſounded over the World: But when you loſt the Power of God,—with which you had bruſhed at the Out-ſide of Things, then you turned againſt, and put them in Priſon (meaning the Quakers) that ſtruck at the Root.——And had you been Faithful to the Power of the Lord God which firſt carried you on, you had gone into the midſt of Spain, into their Land, to require the Blood of the Innocent that there had been ſhed, and have commanded them to have offered up their Inquiſition to you, and gone over them as the Wind, and knock'd at Rome Gates before now, and trampled Deceit and Tyrants under, and demanded the Pope himſelf, and have commanded him to have offered up all his Torture-Houſes, and his Wracks, and Inquiſition, (which you ſhould have found as black as Hell) and broke up the Bars and Gates where all the Juſt Blood hath been ſhed, which ſhould have been required, and this you ſhould have required, and this you ſhould have ſeen done in the Power, when you had been the Dread of all Nations, and you had been a Dread to them, and ſhould have ſet up a Standard at Rome, and then you ſhould have ſent for the Turks Idol, the Mahomet, and plucked up Idolatry, and cryed up Chriſt the only King and Lord, and then People would have ſaid you had gone on in the Cauſe of God and his Truth, *&c.*——And ſo if you had gone to have made Inquiſition for Blood, and to demand all the Inquiſitions abroad in the whole Chriſtendom, whereby the Innocent Blood hath been ſhed; then all the People in the whole Chriſtendom that feared the Lord God would have ſaid with one conſent, Theſe are the Men that are gone out for God's Cauſe. *Many valiant* Captains, Soulders, and Officers *have been put out of the* Army——becauſe of their Faithfulneſs to the Lord;—it may be for ſaying *Thou* to a ſingle Perſon, or for wearing their *Hats*, &c.—Oh how are Men fallen from that which they were in at firſt! *when Thouſands of us went in the Front of you*, and were with you in the greateſt Heat, *&c.*

—Oh

——Oh what a *Sincerity* was once in the Nation! *What a dirty nasty thing it would have been to have heard talk of a* House of Lords *among them*? Oh! how is the Sincerity choaked, smothered, and quenched, by the *Fatness of the Earth*, whereby they have forgotten the Lord, and his Arm and Power that once carried them on.

And if ever you *Souldiers* and true *Officers* come again into the *Power* (i. e. the *Spirit*) of God which hath been lost, never set up your Standard till you come to Rome, and it be a top of Rome, then there let your Standard stand, and look at the Power of the Lord God, and never heed Gold nor Silver, for the Power of the Lord will give you enough, *&c.* *See* To the Council of Officers, *pag.* 2, 3, 5, 6, 7, 8. G. F.

Obs. *He saith it was the* Power *of the* Lord God *that first carried them on, and had they been Faithful, they should have required* Innocent Blood *of* Spain, and knock'd at Rome Gates, *and trampled* Tyrants *under, and demanded the* Pope *himself; and this they should have done as an Army* [*in the Spirit and Power of God, which they had lost*] *setting up a* Standard *at* Rome, *commanding the* Turk, *and crying up Christ the only King*; [*then all that feared the Lord* [Quakers as well as others] *would have said,—These are the Men that are gone out for the Cause of God and his Truth*]. *Then he complains,* That many valiant Captains, Souldiers, and Officers have been put out of the Army,—because of their Faithfulness to the Lord; *that is,* for being Quakers, *as he intimates*; *Then he crys out, saying,* Thousands of us went in the Front of you. *This was a time of* Sincerity, *when it would have been a* dirty, nasty *thing to have talked of a* House of Lords. *He counsels them not to stop till they have set up their* Standard *at* Rome, *and* [*never heed* Gold *nor* Silver; *for the Power of the Lord will give you enough, so* E. Burrough *says to the Army,* 'God 'will give their [*the Papists*] *falsly consecrated* Vessels *and* Treasures 'a Spoil and Prey to you, *if you be faithful.*]

Compare this with what they say in the other Column.

NOW I shall come to cite some Passages out of E. B's Books, he was one of their Chief Preachers, and in very great Esteem amongst them, his Works they took care to reprint in *Fol.* but withal to expunge some Passages, and alter others, which discovered too much of his *Oliverian* and their *Fighting Spirit*. This Man is charged by Jeremiah Ives, to have justified the late War against the King, and is defended by Geo. Whitehead, another of their chief Preachers,) saying, *Serious Search*, p. 35, 36.

'Thou art pleased to tell the World twice or thrice over, that 'we justifie the late Wars against the King:——And why so? Be 'cause E. B. in severely warning the late Powers of their *Down-* 'fal, did by way of Reproof tell Oliver what God had done for 'him, even in the same Letter to him, wherein he plainly also telleth which astonishes all them which know it.. I believe your own Consciences tell you that we are harmless, and would do you no harm,—but wish your Good, *&c.* It's known that those you have numbred us amongst, never denyed the bearing of Sword, *nor* Outward Weapons; but whose Principle is to avenge themselves.

Obs. *Could any People declare themselves more for fighting than they did? How should* Oliver *keep his* Crown *but by* fighting? *How did he get it, but by* fighting? *How should the Army set up their* Standard *a top of* Rome, *but by* fighting? *How require the* Blood *that has been shed in the* Inquisition, *but by* fighting? *In short, What should Men do with* Swords, *but to* fight, *and yet they were not only to wear their* Swords, *but to cut down* Idolaters *with them, and their* Sword *was to be the* Sword *of the Lord in their Hand. And* E. Burrough *is expres for* Avenging the Blood of the Guiltless through all the Dominions of the Pope, *and exhorts the*

Arm

Army *to do this going forth in their* (*the* Quakers) *Spirit.*

How dare these Men appeal to the King *and* Council's *Consciences, that they are harmless, and would do them no harm; when they not only approve of what was done in the late War, but offered their Service to* Oliver, *to own him (if he would own them) against all his Enemies; and some of them gave Intelligence to the* Army *against Sir* George Booth, *whose to bring in the* King. See p. 13. of this Book.

And notwithstanding all that E. B. *and others have written in Justification of the* Parliament's Cause *against the* King, *yet at the* King's *coming in, that is in the middle of* May, 1660. *then* E. B. *writes,* (*In his Book called,* A Visitation, *&c.* p. 12.)

IN the beginning there were but one sort of People that were in capacity to raise and prosecute War against the *King*, and upon such there is *Guilt* to be charged in the Sight of God; who have foregone their *Principles*, and been deceitful both to God and Men. telleth him of the *Great Oppressions which the People of God suffered under him*, &c. See (*saith he*) E. B's *Works*, from *pag.* 551. to *pag.* 583. how plainly and faithfully he did warn Oliver and those Men then in Power, of their *Overthrow. To be sure* E. Burrough *was no* Temporizer.

Now we are to see whether E. Burrough *doth not Justifie the late War against the King.* Counsel and Advice. *Printed* 1659.

In his Letters to Oliver, Protector, May 1657. *he hath these Passages,* Pag. 4.

THE Lord gave thee the Necks of Princes to tread upon,— and their Dominions to inherit, and thou wast set a *Ruler* in much Dominion, and hast favour in his Sight, and in the sight of many People, who wished well unto thee for a Blessing: Many Victories honourable and remarkable was given unto thee, **over them who had exalted themselves against God, and ruled in Tyranny over his People; whom the Lord pitied, and thou an Instrument in his Hand, wast ordained by him to lead forth a People, whom he Blessed with thee, against a cruel People, and Generation of Oppressors, who exercised Tyranny over the Lord's Heritage, till they were taken away, and cast out, and are a Reproach unto the Lord and his People unto this day; and even so shall all be that follow their Example, and are Oppressors and Tyrants over the Seed of God, as they were.**

Note, These Lines in Black Letter are all left out in his Works, *p.* 552.

In another Letter to him he writes thus, dated September 1657. Pag. 16, 17.

Friend,

IT is upon me, and also I am pressed in *Spirit* thereunto, to give unto thee, even unto thee Oliver, Protector, the perfect measure of thy Dominions, *&c.*—Many Enemies thou hast which watch over thee for Evil, and not for Good, who would rejoyce in thy overthrow. And first there is a People scattered through all these Nations, who are full of Wrath and ravening Envy towards thee, **Even of those known by the Name of Malignants Party**; in whose Hearts, to this day, there is continual hatred, and evil surmising lodgeth against thee, and all thy Offspring; and I believe—that dayly advantage they seek against thee, by subtle Conspiracies and secret Plottings of Maliciousness in their Evil Hearts, seeking by all means, if it be possible, how to be avenged, and not slipping any advantage how to revenge themselves and the Cause of their King.—I know the Lord hath Cursed them and their Endeavours to this day, and thou

thou hast had Dominion and Power given thee of God to bruise them and to break them to pieces; and what thou hast done unto their King should not be reckoned against thee by the Lord, if now thou wert Faithful to what he requires of thee, &c.

Note, And promote their Cause, *is put in instead of* The Cause of their King, p. 559. *And the word* blasted *is put in instead of* Cursed. *And all the Words in Black Letter are left out in his Works*, p. 560.

Obs. *How he calls the* Protector *and his* Party, a People whom the Lord blessed, against a cruel People and Generation of Oppressors, *that is, those called the* Malignant Party, *that were for the* King; *he saith also*, The Lord hath cursed them and their Endeavours to this day, *and that if the Protector would own them*, (the Quakers,) they would own him in the Face of all his Enemies, p. 21. *the chief of which were then the* King's Party. *How should they do that without fighting?*

And in a Letter of his to the Protector *and* Council. 12*th. Month*, 57. *he saith*, p. 23.

WHat! Hath the abundance of this Worlds Glory and its Treasure quite overcome, and stoln away your Hearts wholly from all sense and feeling of the unjust Sufferings of your Brethren (meaning the *Quakers*,) who have in times past, as faithfully as your selves, served the Nation with their Lives and Estates, to the purchasing of this Peace and Freedom out of the hands of Tyrants?

Tyrants *is left out, and the word* Oppokers *put in its stead.* G. B's works, p. 563.

In another Letter to the Protector, *which was given to him the* 6*th. Month*, 1658. *about a Month before his Death, he writes thus*, p. 33.

ARise and stand up for the Lord, and he will give thee strength and victory, and will make thy *Horn* as *Iron*, and thy *Hoof* as *Brass*, to push down and tread under the *High Places of Idolatry* in all the *Apostatiz'd Churches*, both Papists and others.

And as concerning thy War and Armies abroad in Spain; something there is in it known to the Lord, seek not thine own Honour in it, but be Faithful, and leave the issue of all things to the Lord; make no Covenant with Idolaters, but tread down their Idol-Gods that they have set up, and hew down their Mountains in which their Confidence stands, and plow up their ground, that the Seed may be sown after thee. It's Honour enough to be the Lord's Plowman, p. 35. *These foregoing Lines in Black Letters are left out in the reprinting of his Works*, p. 568.

Men. And as for us who are called Quakers, we are clear from the Guilt of all his Sufferings, *&c.*

How often do they blame the Protector *and others for putting of honest and godly Men out of the Army; It may be because they cannot put off their Hats*, &c. *and yet tell the King*, They have suffered all along because they would not take up Carnal Weapons to fight withal against any, and are thus made a Prey upon, because (*say they*) we are the Innocent Lambs of Christ, and cannot avenge our selves. *Declaration*, p. 6. *given forth under our Names, and in behalf of the whole Body of the Elect People of God who are called* Quakers.

G. Fox, R. Hubberthorn, J. Stubs, F. Howgil, G. Roberts, L. Fell, S. Fisher, M. Fell, and others.

Farther in the Post-script *thus*: And all Wars and Fightings with Carnal Weapons we do deny, who have the Sword of the Spirit. *This the People called* Quakers *do witness to all the* World.

Again in P. 4. And this is both our Principle and Practice, and hath

hath been from the Beginning, ſo that if we ſuffer as ſuſpected to take up Arms, or make War againſt any, it is without any ground from us, for it neither [illegible]s, nor ever was in our Hearts ſince we owned the Truth of God, neither ſhall we ever do it, becauſe it is contrary to the Spirit of Chriſt, his Doctrine, and the Practice of his Apoſtles.

Theſe words of theirs may ſerve for a Reply *to an* Anſwer *they make to an* Objection, *that many of them have been in the Army againſt the* King, *and* Kingly Authority, *to which they ſay* (Quakers Plea, p. 4.) Though ſome that are now called Quakers were once in the Army under the Powers againſt the King, when their Knowledge and Judgments were not otherwiſe framed, but were of that Principle and Practice *that Fighting and going to War in it ſelf, was lawful*, &c. yet being now altered, and turned in their Judgments to the contrary, and that it is not lawful (in the Adminiſtration of the Goſpel) to fight againſt, or go to War with Carnal Weapons in any

Obſ. *How he exhorts the* Protector to puſh down, and tread under the High Places of Idolatry: *and where?* In all the Apoſtatiz'd Churches, both Papiſts and others: *And this he intimates is to be done by his Armies, and he would not have him* to make any Covenant with Idolaters, *&c. Theſe are the Men that in their Declaration (ſince the King came in)* deny both the Spirit, Principle, and Practice of them that uſe any Weapon to fight for Chriſt or his Government. *And yet hear in the following Paſſage, how this* E. Burrough *declares to Governour* Lockart *and the Officers in the Name of the Lord, that if they went forth as an Army in that* Spirit *that was among the* Quakers, *they ſhould then overcome their Enemies, Take his own words as reprinted and not expunged, and ſo owned afreſh by* G. F. [G. Whitehead] *and their Party.* 1672.

An Alarm ſounded in the Pope's Borders. 1659 E. B's *Works*. p. 536.

AND this lay upon me to declare in the Name of the Lord (to Governour *Lockart* and his Officers,) That if they did enterpriſe any buſineſs, *as they were an Army*, in a *Spirit* in Oppoſition to us, and in that *Spirit* that did reject us, and deny us, and gainſay us; then ſhould they never proſper in any Enterpriſe whatſoever: But if they went on in any degree in the Fear of the Lord, *and in that Spirit that was among us*, then ſhould they overcome their Enemies, and none ſhould have Power over them to overcome them.

Obſ. *What was it they were to do as an Army* [*in the Quakers Spirit?*] *See that in his Inſtructions to the* Engliſh Army, *&c. in and about* Dunkirk, *viz.*

AND that there be no more a looking back—till you have viſited Rome, and enquired after, and ſought out the Innocent Blood that is buried therein, and avenge the Blood of the Guiltleſs through all the Dominions of the Pope, the Blood of the Juſt crys through Italy and Spain, and the time is come, that the Lord will ſearch it, and ſeek it out, and repay it, and it would be your Honour to be made uſe of by the Lord in any Degree in order to this Matter.—And this I alſo believe, that the Lord will do it, or make way hereunto, even by you, the Men of our Engliſh Nation, if you be faithful, *&c.* p. 537.

What are theſe few poor Iſlands that you have run through, and laid many Mountains low? they are but little in compariſon of the great part of Chriſtendom in which Idolatry and great Oppreſſions do abound, which the Hand of the Lord is againſt, and which he will take Vengeance upon, p. 538.

But there are many Mountains in the way, wherefore hew down the Tops, ſtrike at the Branches, make way, that the Ax may be laid to the Root of the Tree, that your Sword, and

the

the Sword of the Lord may neither leave Root nor Branch of Idolatry, Oppressions, and Tyranny;—your Sword is to be lifted up against them. It is the Lord's Work, I know, to make Men truly Religious, but yet the Lord may work by you to break down the Bryars, and Thorns, and Hills, that have set themselves against the Lord. *P.* 538. God will make *their Riches and their falsly consecrated Vessels, and Treasures, even a Spoil and a Prey unto you*, if you be faithful, *&c. p.* 539.

Your work hath been, and may be honourable in its day,—— and your Victory hath been of the Lord.——So be low in your own Eyes,——and seek the Glory of God, and the Freedom of the Oppressed, and in that you will be Blessed, and prosper, till you have set up your Standard at the Gates of Rome. p. 540.

I am a Lover of your Souls,——E. B.

Obs. *That both the* Army-Sword, *and the* Sword of the Lord *were not* to leave Root or Branch of Idolatry. *In so doing, he promises them Blessing and Prosperity.*

The same E. Burrough *to* Rich. Cromwel *chosen to be* Protector, *See* Council and Advice, *p.* 53.

AND as for thy Father, the late Protector, great things and honourable did the Lord do for him in raising him up, and casting out his Enemies before him; and giving him Victory and Power, and Renown through Nations; and we know the Lord shewed favour to him, and gave him *Strength, Wisdom*, and *Valour*, and a *Right Spirit*; and he was called of God into that great Work to subdue the grievous Tyrannies once ruling over *Tender Consciences*, and to break down the great Oppressions which for Ages had caused the Just to groan, and the Lord was with him in Victory, and went before him, and was his *Defence*, and preserved him from great dangers; and from the Wills of all his Enemies, and made him prosperous against them all.——And as for thee who art now set up in his stead, we certainly believe that the Hand of the Lord is in this Matter, *&c. Note*, Tyrannies *is left out, and the word* Cruelty *put in, in his Works*, p. 574.

As concerning the Armies abroad, let faithful and just Men that will not seek themselves, be put in trust, for the Army is of great Concernment to thee, to stand or fall through them, as to Man's account; and the War against Spain, be faithful to God in it, and let trusty Men have Authority, the Lord may accomplish something by it to his Honour, and to thine, if thou be meek and humble, and walk with the Lord, and to say no more about it, there is something in it known to the Lord, and he may bring it to pass in its Season, p. 64.

London, 18th. 8th. *Month*, 1658.

These Lines in Black Letter are all left out in his Works, p. 580.

any wise; there is now no danger of *Us*, and now [*We*] are all of that Mind and Heart, that--- it is on all Occasions whatsoever unlawful to go to *War* and *Fight*.

This pretended change of Judgment *in* G. F. *and his* Preachers, *is not to be taken for a change of their* Judgment, *for they say*, it neither is, nor ever was in our Hearts since we own'd the Truth of God [*to take up Arms*] *which is a Contradiction to their giving directions and charges to the* Protector, Officers, *and* Souldiers *concerning* Fighting, *exhorting them thereunto, and to go forth as an Army in their* Spirit; *and blamed them for putting honest sober Men, and those that trembled at the Word of God out of the Army, and advising them to take such in again. For* G. F. *and his* Preachers *can no more change their Judgments than the* Pope *can change his* Decrees *without forfeiting his* Infallibility.

That they formerly exhorted Men to fight, and would fight themselves, and now deny all Fighting on any pretence, is to be imputed to their Temporizing and Deceit. For in the Book, entituled, Coun-

Counſel and Advice, &c. p. 44. G. F. *and* C. B. *tell* Richard Protector, That if he would walk with the Lord, and preſerve his People (*meaning the* Quakers,) then (*ſay they*) Thy Name ſhall be greater than was thy Father's, and the numberleſs number of this (now) diſtreſſed People will be unto thee a Strength, and ſtand by thee in the day of trouble, and *defend thee* and thy *Juſt Government*, and their Hearts ſhall cleave to thee, and thou ſhalt proſper for their ſakes, and none of thy Enemies ſhall have Power over thee to deſtroy thee. *And in* p. 47. *they ſay*, Friend, live in God's Wiſdom, if thou wilt reign in his Power and Strength, then none ſhall touch thee, and all them that fear God will be on thy ſide, and take thy part, and be one with thee in all thy Sufferings, yea, till death.

But ſee how the caſe was altered in 1662. *for then they tell the* King *and* Parliament *thus*, And our Allegiance to the *King*, our Lives have, and ſhall manifeſt to him, and you, and all Men. *Subſcribed by* G. For, E. Bur-

Obſ. *He ſaith that the Lord in caſting out his Fathers Enemies, and giving him Victory, did not only do* great things, *but* honourable, *that he ſhewed him favour, and gave him a* Right Spirit. [*Is it not plain the Quakers held that God commanded a Right Spirit to Fight, and that* Oliver *was called of God thereto?*]

E. Burrough *to the* Protector's *Kinded, his* Wife *and* Children, *Friends*, p. 37, 38.

REmember that by the Lord you were raiſed from a low Eſtate, — he gave you the Palaces of Princes, and threw out the High and Mighty before you, becauſe of their Wickedneſs, which was great in the Sight of the Lord. Oh! remember this every one of you, — and be of a tender Spirit, — and exalt not your ſelves, — leſt the Lord caſt you down, and make your Name and Poſterity a Reproach, as he hath done many before you, even for that cauſe was the Generation of the Stewarts caſt out. *Note, All theſe Words in Black Letter, are left out in his Works*, p. 569.

Obſ. *That he ſaith, for exalting themſelves in Pride*, &c. *was the Generation of the* Stewarts *caſt out, and their Palaces beſtowed on the* Protector *and his Family* [*And pray* G. W. *&c. was not* White-Hall *one of thoſe Palaces?*]

Now let us hear what Francis Howgil *ſaith in Juſtification of the late War. See his* Advice to the Army, Committee of Safety, *&c.* 1659. p. 3, 4, 5, 6, 7.

THE Long-Parliament againſt the late King, which in Man's account could be looked upon to be no other than Rebellion; yet God gave a ſignal Teſtimony to the one, while they ſtood in the Power of God, and againſt the other.

The antient Courtiers having found ſo much Eaſe and Profit by the late King, turned all Cavaliers, and cryed up the Prerogative of the King above Law and Equity, &c. Setting that aſide wholly which all Good Government was intended for, as the Safety of the People, and freedom from Oppreſſion, Tyranny and Uſurpation, and that none might be enbondaged in the Worſhip of God; but when he (to wit the late King) and his Aſſiſtants ſought to inthral all, and Imbondage all, both in Civil and Eccleſiaſtical things, (as they were called,) the Long-Parliament and People that aided them at that time counted it no Treaſon to oppoſe him, ſeeing the End was not anſwered he ſhould have ſatisfyed; and God decided the Controverſie in overthrowing the one, and eſtabliſhing the other for a ſeaſon; yet many are ſo blind to this day, that they judge the Nation cannot be eſtabliſhed in Freedom without a King, as though ſuch a Name were eſſential only to Freedom, and without it could

not

not be obtained; but the Judicious will see this Ignorance, &c. ——So now many are so doting on the Name of a Parliament, as though it were Essential, &c.——and cry up the Privileges of Parliament, as the former did *Prerogative*, and would fight about a Name,——and lose the Thing intended, though they be the Representatives of the People to do good to the People, and not hurt, they are accounted as good Servants to God, but if they would——set up a particular Interest to the Imbondaging of the whole, and then cry up their Privileges to do what they list, Then it is no Rebellion in Gods Account, neither in the account of Just Men, to call them away when they do not perform the Thing intended. And as for the Long-Parliament by whom God did Good Things, and Great Things, in the overthrowing that Power which was deviated from the aforesaid End (to wit) the late King,——What they did, they had the Approbation of God and Good Men; yet they went not through with the Work purposed and intended. *Note, All these Lines in Black Letter are left out in* F. P's Works.

When a Company of greedy hireling Priests came from *Leicester-shire* to sound their Trumpet in the House, and to tell you they had not ingaged with the rest of their Brethren in *Cheshire* and *Lancashire*, with *George Booth*, they were immediately called in, and thanks returned, as though they had done some great Service for the Nation that they joyned not in the Rebellion; but them who were your real Friends, called Quakers, who gave you and the Army inteligence about the late Insurrection in Cheshire, who were spoiled by the said Rebels of their Goods, &c—— could never receive any satisfaction or incouragement from you, &c. *Note, All the foregoing Lines in Black Letter are left out in* F. P's *Works.*

Obs. *He saith God gave a signal Testimony for the Parliament against the late King: That it is no Rebellion to call them (who were in* Power) *away, when they do not perform the Thing they are intrusted for. That* God *did good and great things by the* Long-Parliament, *in overthrowing the late* King; *wherein they had the Approbation of God and good Men; that they who joyned with Sir* George Booth, *joyned in Rebellion, that at the same time, the* Quakers *were the Parliaments real Friends, and gave them and the Army Intelligence.*

See also E. Burrough to the new Committee of Safety. 1659. *to the same purpose concerning* Deposing Governors. E. B's Works, *p.* 593.

AND though some of you (present Rulers) be looked upon as great *Traytors* and *Tyrants* in your dealing towards them, [i. e. *the Parliament*]——but alas! this is nothing, for the Lord doth not account as Men,——and if you were faithful to

Burrough, F. Howgil, S. Fisher, R. Hubberthorn, G. Whitehead, S. Thornton, L. Fell, *and* 20 *more.*

And notwithstanding that no People declared themselves more fully for the Long Parliament, Protectors, *and* Army *than they, on condition they would own and protect the* Quakers; *yet how shamefully do they reflect on others, and proclaim their own Innocency!*

See their Paper to the King and Council 1660. p. 5.

OH King! we would have thee do nothing against thy Prosperity and Nobility, Oh! hath the like ever been done as is done to us, (who are an Innocent People, and thy Friends, and not thy Enemies) among all the Princes in Christendom to mingle the Innocent among the Transgressors! *Again,* p. 6. Oh that we should find such things among you that have been Sufferers by the Same, as we have suffered before you.

Obs. *What Hypocrisie is here, when they pretend that themselves suffered for Righteousness, and the King and his Party for wickedness and Tyranny?*

With

With like Deceit they say in their Declaration given the King, Jan. 1660. *subscribed by twelve of their Grandees*, p. 6. In the days of the Parliament and Committee of Safety, we were looked upon as Plotters to bring in King Charles.

So G. Fox and J. Stubs in G. Whiteheads Book, The Divinity, *&c. tell the* Presbyterians *and* Independents, *that* when the People of God called Quakers, were gathered together in divers places to Worship God, then *(say they)* you said they were Plotting together against Oliver, to bring in King Charles.

Again, Touching Fighting, *they have taken care to record what one of their Ministry saith*,— We directed all People to the Spirit of the Lord God in them— and if that led them to fight, I had nothing against it, *fol.* 4. [*Recorded in their Book of Outland Letters, and was spoken before a Court at* Barbadoes, *where he was questioned touching their Principle in that case.*]

But in their Declaration to the King, 1660. *They say*, p. 2. We certainly to what the Lord requires of you, in your Proceedings, what you have done unto them, [i. e. *in turning them out*,] should not be reckoned on account against you, neither by God, nor Good Men.

Likewise see the Declaration of their Faith touching Governours, E. B's *Works*. p. 442. Printed 1672.

WE believe that all Governors and Rulers ought to be accountable to the People and to the next succeeding Rulers for all their Actions which may be enquired into upon occasion; and that the chiefest of the Rulers be subject under the Law, and punishable by it if they be Transgressors, as well as the poorest of the People. [*Note, This Article of their Faith they also printed in the year 71. in their Book called*, The Principles of Truth, p. 51. *But as I was not, so I am not willing any Observation should be made thereon, and that for their sakes.*]

Now hear E. B's Advice to the Parliament of the Commonwealth of England, *&c. against Heriditary Government*, 6th. October 1659. [*But after K. C. 2. was restored, then they left all this Paper out in the Reprint of his Works.*]

AND while thus it hath been, in our Nation, that our Kings have attained to the Throne of Government Hereditarily, and by the Succession of Birth,——and thus it hath continued for many Ages——and our Nation hath been under the Bonds of Slavery in this respect, even because Men Govern'd that ought not;——and while Men for Earthly Honour—in Birth an Breeding have claimed to be Princes over us successively, and to be chosen our Rulers according to Custom,——and because of this the Free-born People have deeply suffered the cruel Oppressions of proud and ambitious self-seeking Men, who have long Ruled for themselves and not for the Lord, and have come into place of Authority otherwise than by Appointment and right Calling from the Lord, And thus the Government of our Nation hath been out of Course,——while great Darkness hath remained upon the Hearts of the People, which hath so blinded them that they have not known their own Bondage, nor yet how to be redeemed into perfect Liberty, while they have subjected themselves (through Ignorance) to be ruled by such Men as had no right from God to that Place of Rule and Government.

But now the Lord God our Deliverer hath begun to appear for the Freedom of the Nations, and hath shewed us the Captivity and Bondage that our Fore-fathers have lived under, and we our selves been liable and subject to, by reason of the Government standing in a single Person successively, and we being

ing forced to live under the Authority of such Men as had no right from God thereunto, as I have said: And now our Eyes are opened to see better things, and we are in good Expectations that the Lord will Suddenly so appear as to free us from future Oppressions in this respect, &c. ——And these things we are waiting for, to be brought to pass in their Season, and the Hand of the Lord will accomplish it; if not by you, then even contrary to you. Therefore take this my Council even as you hope to prosper; for this I know from the Lord, upon the rejecting or receiving hereof dependeth your Standing or your Fall, your Renown or perpetual Reproach; even your Blessing or your Curse; and the time is at hand that many shall confess the Lord gave good Counsel to you by his Servant. E. Burr.

Obs. *That in his Judgment it was through Ignorance that the People subjected themselves to* Hereditary Governours, *or such as had no right to the Place of Rule, or to the Government, standing in a* Single Person successively; *and he reckons it a piece of Slavery the Nation hath long been under, that our Kings have attained to the* Throne Hereditarily, *and yet* G. F. &c. *(of late) tells the King and Parliament that their Hearts and Hands could seal to the Substance both of the Oaths of* Allegiance *and* Supremacy. *And* G. F. *saith,* If he could take any Oath at all, upon any occasion, he should take the Oath of Allegiance, *which Oath binds to the King, and his Heirs and Successors. Now if this be not Contradiction and Temporizing, what is?*

See moreover G. F's Paper *(taken out of the same Book, that the* Abstract against Kingly Government *was taken)* p. 42.

To all such as feed the Priests *till they turn against them.*

THE *Black Presbyterians*—and *Priests*, and *Cavaliers*, which are stirring; you being out of the Power which first had Dominion over them; what now are *Priests*, *Cavaliers*, *Presbyterians*, saying, Curse you *Meroz*, that will not come to fight against the Mighty! (meaning the Parliament,) and all the honest People in the Nation, to destroy them. And what! are they now bawling against you, as they have against the *Quakers*? Will nothing satisfie the *Priests* and the rest, but Blood? Have they not been the stirrers up for War and Blood always? What now! are they so fat fed, that they curse them that will not come to fight against the Parliament? Have you fed them so fat, that they kick against you like wild Horses, that they snort, that there is such a snorting among them against their Feeders? Have you fed them like wild Bulls and Heifers, that now they run against you with their Horns? Surely the Fodderers of these have not well looked about them, have not these been called *Ministers of* tainly know, and so testifie to the World, that the Spirit of Christ which leads us into all *Truth*, will never move us to fight and war against any Man with Outward Weapons, neither for the Kingdom of Christ, nor for the Kingdoms of this World.

In the former Passage they suppose the Spirit *of the Lord might lead to fight; here they are positive that it never will. And in their* Testimony to the Magistrates, &c. *subscribed by* G. Fox *and* 11 *more. They say all* Plots, Conspiracies, Aiders, Assisters, *or* Conspirers *thereunto, against the* King, we always did, and do utterly deny to be any of us. [*And presently after the Execution of that worthy Patriot, the Lord* Russel, *they present their fawning Address (which* G. Whitehead, Francis Camfield, *and* Gilbert Layty *carried to* Windsor) *to K.* Charles 2. *Insinuating that the Lord* R. *and his Companions were* Guilty *and they* Innocent, *and that they did not desire the least hurt either to the King's Person or Government, or to the Person of his Brother the Duke of* York, *and that they were clear from*

from all Hellish Plots *and* Trayterous Conspiracies, &c. *being Works of the* Devil *and* Darkness, *&c.*

But what's the reason the Quakers *do not now declare against the late* Hellish Conspiracy *&c. seeing one of the chief of them is accused of it by open Proclamation?*]

And in their Paper to King and Council, p. 7. *they say*, We are against Violence and Plots, and Wars, and Fightings, they are below in the Fall from God. And this we say, which is more to us than an Oath.

See now what Credit is to be given to G. F. and his Ministers in their most solemn Professions, such as Oaths are amongst conscientious honest Men! For it is well known that many Officers and Soldiers turning Quakers *whilst in Arms, continued so till they were thrust out; and they that put them out are much blamed by G. F. and E. Burrough, &c. for so doing, and are advised to take such in again. These are the Men that advise the* Protector *(as we have noted)* to push down and tread under the High Places of Idolatry in all the Apostatized Churches, *not only* Papists, *but* others, *of the Gospel?* But now how comes it that they preach up War? These are bad Cattle, Horses, Heifers, and Bulls, that kick against their Fodderers. And run with their Horns against their Fodderers.——I must tell you the Sun is set upon all the Priests in this Nation, and such as be like minded, and that is the Word of the Lord God to this present Age, and many more.

G. F.

Hear now Is. Penington, *an Eminent Writer among them,* [*and one of good repute,*] *to the* Parliament, *the* Army, *and all the* well-affected *in the Nation, who have been faithful to the* Good Old Cause, *1659. p. 1.*

THat there hath been a Backsliding and turning aside from the Good Old Cause, even by the Army (who formerly were *Glorious Instruments* in the *Hand* of God) hath been lately confessed.——The Name of God hath been Blasphemed in the whole Earth, and that Holy Spirit and Power (which many Hearts can witness, was the Beginner and Carryer on of this Work) made a Scoff and Derision to the Enemies of Truth in these Nations, and in the Nations round about, who watched to see the Issue and Result of these things. The Controversie was very great and eminent, and drew many Eyes upon it, the Lord was appealed to on both sides to decide it, and many know that by his Presence and Power in the Army the Scale was turned (even when they were very very low, and cryed out for Prayers, and made large Promises in the Days of their Distress;) yea, the Lord did not desert the Army, but heard their Prayers, and the Prayers of his People for them, carrying on the Deliverance, until he had given a perfect Victory into their Hands, *&c.*

Obs. *That by the* Lord's Presence *and* Power *in the* Army, *the Controversie was decided, and the* Army *made Glorious Instruments for the* Good Old Cause, *was not then the Armies Cause once Just* [*in the Quakers Opinion*] *and their fighting lawful and approved of God?*

Miles Halhead *and* T. S. *two Eminent Men of their Ministry, follow with their most plain Testimony,* Wounds of an Enemy, *&c. 1656. p. 23.*

WHen the *Presbyterians* saw the Army (*who were made the* Sword *of the Lord—against Papists and Bishops*) would not submit to the Covenant, they drew the Sword against them, and not prevailing in a first War, many of them joyned with the *Papists and Bishops, and the Common Enemy*, (meaning the King.) And now an *Oath of Abjuration*——is tendred to them to Swear——who have been *most faithful to the Common-wealth, and its Army, and have born the Brunt and Heat of the Day in the late Wars*, with the peril of their Lives in the Field, and the loss of

of their Estates, against the Popish, Prelatical, and Presbyterian Party.

Hath this Generation witnessed the Word of the Lord to be true above many Generations? before whose Eyes, *and by whose Hands* the Righteous God hath executed his Dreadful Judgments on the Enemies of his Elect; — hath he despised the Image of the King and Princes, and Nobles, and the great Ones, —— and poured forth their Blood as Water on the Earth, and made them a fearful desolation, in the Cause of his People, and of Justice, and of Equity. — In the Iniquities that they have committed, and in the Sins wherewithal they have Sinned, hath He cut them off, and made them the dreadful Examples of his Vengeance, p. 75, 76.

Obs. *The Contents of this is plain to every capacity.*

Take also George Roffs *Testimony, another of their Ministry.*

TO thee Oliver Cromwel, thus saith the Lord, I had chosen thee among the thousands of the Nations, to execute my Wrath upon my Enemies, and gave them to thy *Sword, with which I fought*, for the Zeal of my own Name, and gave thee the Enemies of my own Seed to be a Curse and a Reproach for ever, and made thee an Instrument against them, —— and many have I cut down by my Sword in thy Hand, that my Wrath might be executed on them to the utmost. See *Righteousness*, &c. *p.* 11.

Obs. *Here the Lord is represented fighting with* Oliver's Sword *against God's Enemies. I think here is Justification sufficient of the late Wars, enough to make* George Whitehead *(and the rest) ashamed.*

Hear again E. Burrough *and* F. Howgil *pleading the* Quakers *Faithfulness to the* Common-Wealth's Interest, *and bringing to Mind the utter Destruction of the* Bishop's *and* King's Power, as *of a Stone sunk into the Sea, which riseth not again.*

To Henry Cromwel *and his* Council. *The Visitation of* Ireland, *&c.* p. 21, 22.

YOU have endeavoured to give sentence of Banishment of us out of your Nation, who are free-born English-Men, and have always been faithful and true to the Common-Wealths Interest from first to last even until now. — What became of all the Persecutors of old? What became of the Bishops? What became of that Power that held them up, are they not all sunk as a Stone into the Sea, and become a Reproach.

Again E. B. *to the* Heads, — Judges, *&c.* p. 19.

If such you uphold by a Law — which act those things the Scripture speaks against — God will lay your Honour in the dust, and cast you out of the Seat of Judgment; as he hath done the Power of the King and Bishops before you. *Note, All the Lines in black Leter are left out in his Works*, p. 84, 85, 86.

D *Let*

others. *And in another place*, To cry up Christ the only King and Lord. *Yet in their* Remonstrance, *p.* 14. 665. *They say*, We our selves know that Sion must not be builded with Blood, nor the Church of God by Weapons of War, nor Religion propagated by Violence, therefore we cannot strive with these Weapons nor with any Carnal Weapons of War, either fight to *defend* or *offend*.

Let the Reader judge now whether G. F. G. W. *and their* Party, *their reproaching, and railing on the* Presbyterians *and* Independents, *and other Parties for their joyning and abetting the late War, and approving the Execution done upon the late King and his Party, crying up* Luther *and* Richard, *and the* Old Parliament, *and the Army*, &c. *and then when the King came in, changing their Language, crying up this King*, &c. *Whether, I say,* G. F. G. W. *and their Party, are not far more guilty, and more abominable in these Matters than any other Party whatsoever, whilst they so contumeliously upbraid others, and have*

have done the same things; and yet now under all these Contradictions, Dissimulation, *and* Temporizing, *do like the Whore in the* Proverbs, *wipe their Mouth, and proclaim themselves an Innocent and harmless People, and others alone guilty.*

See their Book, entitled, The Guide Mistaken, 1668. *p.* 50, 51, 52. *They write thus,*

AT the beginning of the Wars [Jonathan Clapham] a most precise Stickler for a Reformation.—*But when the* Independents *were possessed of the Authority,* —'twas then the Beheaded King *was by this Guide both Preached and Printed* as a Toe of the Image, the little Stone, cut out of the Mountain without hands, was to smite; *and therefore says,* The Fall of the ten Kingdoms was begun; the Lord is risen out of his Habitation, gainsay not; for who seeth not the Alteration is of the Lord. *In another place says he,* There can be no clearer Evidence that God is about this work of breaking down this great Image, and smiting the very Feet and Toes thereof, than

Let us now hear News out of the North, *&c. A Book set out by* G. F. *and written (as he saith)* from the Mouth of the Lord. 1655.

DReadful is the Lord and Powerful, who is coming in his Power to execute true Judgment upon all you Judges, and to change all your Laws ye Kings.—All you Rulers must down and cease,—You must be cut down with the same Power that cut down the King who reigned over the Nation; in whose Family was a *Nurse* for *Papists* and for *Bishops*, —*Judges*, and *Justices*,— *Beast* and *False Prophet*; the Lord God will pour out his Plagues upon you, the Lord of Hosts hath spoken it, and except you repent you shall all likewise perish, and be consumed as the King was, and perish with the same Power. The Lord God hath sent his Prophets oft to tell you so, p. 18, 19

The World knows me not, but I testifie the Truth, *&c.*

G. For.

Obs. *What Man could have wrote more against a* King *and* King-ly Government, *than this* G. For *hath done, and that in the Name and Authority of the* Lord *of Lords, and* King *of Kings, (as he saith,) and yet no sooner was the King invested in his Fathers* Throne, *but the said* G. For, *through* Deceit, Fear, *and* Flattery, *writes a quite contrary Language.* See the other Column p. 1, 2, *&c.*

Again hear also what G. For *and other* Quakers *tell us in the* West answering to the North, *Writ* 1656. *the next year after* News out of the North, *&c.*

One Jer. Ives *(taking notice of their frequent Abuses to others about the late War) cites a Passage of theirs out of* G. F's *Works in Justification of the late Wars; and further saith, The Book in* The West answering to the North, *p.* 79, 89 94, 95, 96, 97. *hath much to the same purpose, which (saith he)* I am unwilling to write out, because I am not willing to expose you. G. Whitehead *replies thus in his* Serious Search, *p.* 37. I cannot but observe the Man's Dissimulation and base Insinuation in this implicite kind of accusing us, hereby to render us more suspicious and obnoxious than if he had dealt plainly; *meaning, than if he had printed those Passages; some of which here follow; by which the Reader may see somewhat of* G. W's *Disingenuity and Serpentine Nature.*

TO what purpose have been the hangings by the Neck,—and other exemplary punishments executed on Judges, Justices, and Ministers of State for Arbitrary acting;—Why was Strafford's Head cut off, and Canterbury's, and Charles Stewart's as Traytors, for endeavouring to subvert the fundamental Laws, *&c.* p. 78.

Charles Stewart and his Lords committed Men, as Canterbury

bury aforesaid, and early he heard of it in Parliament:—and for his other Arbitrary Actions, and what followed thereupon—and befel him in particular needs not be mentioned, being recorded every where in the *Blood* and *Misery* of the late Wars, and the Destruction of Him and his Family; the dreadful and sad Examples of His Righteous Judgments who renders to every one according to his Deeds, *p.* 79.

Obs. *Because some of their Friends were committed, and in the* Warrant *no mention made of the Protector or his Authority, they farther write thus*;

Doth not here appear from the Grave, the *Spirit* that was in *Christopher Love* and his *Fellow Traytors*; who being within the Jurisdiction of this *Common-wealth*, took upon them to Commissionate divers Men to treat with Charles Stewart the proclaimed Trayto2 of the Government, *p.* 89. Call to mind the former days, and let the things that are past come into your Remembrance even what this Generation would have done, their *Synod*, and *Accomplices* to Conscience, and to whom this Generation joyned (in the years 1648. and 50. and so forwards) even with the Common Enemy, Charles Stewart, *&c. p.* 94. And forget not the wonderful Deliverances from them; all which the Right Hand of the Lord effected, *&c. p.* 95. Multitudes of People flock'd out of the City to *Westminster* to complain of their sufferings,—which Charles Stewart called Tumults,—and by the Guard one of them was slain; at the place of the shedding of whose Blood was Charles Stewart's Head struck off, and his Blood poured forth on the ground, A remarkable Record of the Righteous Judgments of God, *p.* 96, 97.

And this his Law (Judge Nicholas) standing in his own Will,—is less to be endured,—than in any of the Judges and Chief Justices that have gone before him, whom Justice hath cut off for Arbitrariness, or in Strafford, Canterbury, Charles Stewart, or any of these latter Generations.—And the *Legislative Authority* that made him a Judge, and the Righteous Ends of the Wars for Liberty and Law, in which he appeared, and these Innocent Servants of the Lord, who have been all of them always faithful to the honest Interest of the Nation, and many of them for it have drawn the Sword, and fought in the Field from first to last, *p.* 102.

Obs. *Here that what they say concerning the King, is said not only as the Opinion of others, but as what they also approve, saying, That those things were remarkable Records of the Righteous Judgments of God.*

With what strange kind of Confidence did G. W. *write, when he said, that if* J. Ives *had printed the foregoing Passages, they would not have rendred them so* Suspicious *and* Obnoxious, *as his barely than this present Victory over the Scottish Forces at Dunbar, (which we are now to render Thanksgiving to God for,) the Cause of this War being whether this Image shall be upheld, or the Feet, and the Toes broken. In short, O ye honoured Worthies whom the Lord hath raised up to effect these great Changes, carry on the Lord's Work, that your People may not have cause to say, we have changed our Tyrants, not our Tyranny.—'Twas also then in a Dedicatory Epistle to* O. Cromwel, *allowed by him of* England, Scotland, Ireland, *&c.* Protector, *to whom amongst other extraordinary Complements, I cannot let pass these Expressions, where he invites him,* as God's Delegate in Honour to Jesus Christ, and out of the love to the Churches of Christ, for whose welfare, you have this Power committed to you;—*concluding* thus, The Lord of Heaven and Earth bless your Highness with the continuance of his Gracious presence with you, that as you have done valiantly in the High Places of

of the Field, (*that is fought against the King and Bishops*) so you Govern as righteously and happily in the Gates of the City.

Oh gross Dissimulation! Now 'tis he turns *Engagement Man*, and is imployed by the *several Churches in* Norfolk *to* Richard Cromwel *on the Death of* Oliver, *as their Representative about the* Petition *or* Address *made by the Priests in general, which term the Father,* Moses, *and the Son, the* Joshua, *that should Conduct them to the* Holy-Land:—*After the King came in, This* Guide—*changes* Oliver, Richard, *or* Parliament, *for* Charles (once a TOE of the Image that the little Stone was to smite) *of* England, Scotland, Ireland, *&c.*—*The Beheaded King* (once the first broken Toe of the Image) *now he Commemorates with an Anniversary Sermon*, &c.—*What temporizing is this? Oh what unheard of Hypocrisie is here! But* Reader, *What is thy Opinion of the Matter? Can* Oliver *be* Moses, Richard *be* Joshua, *and* Charles Defender of the Faith *all together*, p. 53. Reader, *Will this* Fig-leaf-Garment *cover ly mentioning the Book and Pages did. And though he may delude and blind their* Proselites *with such deceitful and Fig-leaf covers; yet certainly he will not dare to do so before Authority, but rather down upon his Knees and beg Pardon for his Audaciousness and Insolence, in speaking so slightingly of such strange and prodigious Sayings as are before cited. And I wish him no more harm for all his Faults and falacious Doings, than an humble Submission and Acknowledgment for the same.*

Now let us hear E. Burrough *bemoaning* Oliver *after his Death.*

A Testimony against a great Idolatry. *This also is owned by* G. F. G. W. *and their* Party, *and is to be read in his Works*, 1672.

IN the midst of my Considerations, a Pity struck through me for once Noble Oliver that is now dead,—and I was grieved he should be thus abused, being dead, by such a stir about an Image made of him,—and I began to recal my former acquaintance with him, and the former dealings of God towards him, and *what a gallant Instrument for the Lord he once was*, and how many *Glorious and Noble Victories God once gave him*, and what good Parts, and what a *Gallant Spirit* there was once in him,—and my Spirit run through many such things with a great deal of seriousness and pity; and then said I, Alas! Alas! is it ended all in this? All his *former good Service for God and the Nations*, all his Victories and good Actions, and his beating down *Superstition*? Is this the end of it all, the making of an Image,—Is it all ended here? And is this the End and final Farewel of once Noble Oliver? p. 460.

Alas for him! who was once a great Instrument in the Hand of the Lord, to break down many Idolatrous Images,—and did not once his Children, Officers, and his Brave Soldiers, and Army, pull down all the Images, and Crosses, and all such Popish Stuff where ever they met with it?—And shall we have no other Representation of once Noble Cromwel? Is his Life and former Glory and Nobleness shadowed with the sight of a dead Image? *&c.* p. 461.

Obs. *This might serve for a piece of a* Funeral Oration *for once* Noble Oliver; what a gallant Instrument for the Lord he once was! And how many Glorious and Noble Victories God once gave him, what good Parts, and what a gallant Spirit there was once in him! He had brave Soldiers and Army! *And I pray was not this* Noble Oliver *and his brave Soldiers of that one sort of People that prosecuted War against the King; Upon such,* E. B. *saith*, There is Guilt to be charged, *See his* Visitation to the King, *&c.* p. 12. [*And notwithstanding the High Praises the Quakers gave of* O. C. *after his Death; yet when* K. C. *came in, then they compared him to* Ahab, Haman, *and* Pharaoh *, *was not this done to flatter with the then Government*, and

* Truth's Character of Professors, *&c.* 1660. p. 28, 31, 41.

that

that too by speaking evil of the Dead! Oh most disingenuous and unworthy Men!]

This E. B. *was not a greater Friend to* Oliver, *and an Applauder of him and his Armies brave Exploits; but he was as great a Decryer and Condemner of the* Cavaliers *and that Party. See* A Trumpet of the Lord Sounded, *&c.* 1656. *p.* 9.

To all you who are and have been always Enemies to the very appearance of Righteousness who are called Delinquents *and* Cavaliers.

THus saith the Lord, my Controversie is against you, even my Hand in Judgment is upon you already, and you are become cursed in all your Hatchings and Endeavours, and from time to time my Hand hath been against you in Battel, &c.— and though my Hand hath been evidently against you; yet to this day you remain in Rebellion in your Minds, in hatching Murder and Cruelty in your wicked Hearts, and though your Kings, and Princes, and Nobles, have been cut off in Wrath, and your cruel desperate Inventions and Plots of Wickedness (conceived in your cursed Womb) have been broken, and you cut short in your Desires; yet you repent not, nor will you see how you are given to be a Curse and a Desolation, and a Prey in Houses, and Lands, and Persons, to them, whom I raised against you, and gave power over you, yet you are hardned, and your Cruelty in the persecution of my Servants cannot be measured; where you have any power you smite with the Fist of Wickedness, and count it your Glory to despise my Name; in the Vallies of Vain-Hopes you feed, and on the Mountains of Foolish Expectation; and conceive in your cruel Womb of Tyranny the overthrow of the Nations, but in the bringing forth your selves are overthrown, and it is not for well-doing that you suffer; but my Hand is against you, and my Judgments are upon you, and except you repent, shall continue on Earth with you, and follow you, and pursue you to the Lake of Destruction, where there is no Repentance; and you and your Kings, and Lordly Power (by which you have thought to exercise Lordship over my Heritage) shall be enslaved by the Devil in the Pit of Darkness, in everlasting Bondage, where he shall reign your Lord and King for evermore.

Obs. *That the whole Paper out of which the foregoing is extracted, is left out in the Reprint of* E. B's *Works,* p. 100. *Notwithstanding he writ in the Epistle thus*; Given under my Hand, and Seal'd by the Spirit of the Eternal God. *And in* p. 90. *the word* King *is left out. And also in his Answer to the* Apprentices Petition, 1659. *These following Lines are all left out,* p. 609.

Would you bring in a strange Nation, even Tyrants, and

cover the Shame of this Guide's *Nackedness from thy Discerning and Censure. I hope not,* &c.

[Obs. *If the Episcopal Party had done this, would not the Quakers have call'd it a breach of the Act of Indemnity, and disingenuous? But for themselves to do it who had as much need of an Act of Pardon as others, What was it?*

Again in their Answer to John Faldo, Quakerism a new Nick-name, p. 109.

And why, poor *Nonconformists*, after all their Preacht up Batels, Spoils, Plunders, Sacrileges, Decimations, &c.

Again p. 119. These are true Gospel Ministers whose Gospel is Peace on Earth and good will towards Men, and not Garments rolled in the Blood of Kings and Princes and Rulers and People, no worldly Armies, Battels, Victories, Trophies, Spoils, Sequestrations, Decimations, and the like Blood-thirsty and Tyrannical Projects in which *John Faldo* and his poor *Nonconforming Ministers* have had their Hands almost over Head and Ears, till they had well nigh lost their Ears and their Heads too.

[Obs. *Was not this to expose and render obnoxious to the Government, and that in a time when the Nonconformist Ministers were under Persecution? Should any have exposed the* Quakers *at such a season, What would they not have*

have said touching the treacherousness and baseness of it? And it seems this Mr. Faldo *whom they thus vilifie, was too young to be concerned in those Projects. But what might he now say of some* Quakers *in relation to the present Government?*]

See also their Book, entituled, A Just Rebuke to xxi Divines, *p.* 25.

How did the Presbyterians *excite the Parliament in these very Terms!* Elijah opposed Idolatry and Oppression, so do ye; down with *Baal's* Priests: *which is as much as to say, Away with your Arch-Bishops and Bishops, the whole Ministry and Worship of the Church of* England. *Again,* The Mouths of your Adversaries are opened against you, that so many Delinquents (*that is to say Royalists*) are in Prison, and yet but very few of them brought to their Tryal, (*did he mean to release them.*) *And saith another of your Eminent Brethren before the Commons,* Aug 28. 1644. Ye cannot Preach nor Pray them down immediately—well, that which the Word cannot do, the Sword shall.

[Obs. *Again, Is not here exposing and rendring of Persons as obnoxious to the then Government as they could?*]

This following is a Copy of a Letter I writ to G. W. 22. February 1678. *being above a Year after the fore-going was sent them.*

G. Whitehead, *I have lately seen your Book, entitled,* The Way cast up, *&c. and therein these following Passages, viz.*

AND how many Garments were rolled in *Blood* by Instigation of the *Presbyterian* Teachers, the whole Nation was a Witness; so that many thousands were made Widows and Fatherless by that War they stirred up the People unto, *&c.* p. 23.

[Obs. *Was not this that War, in which the* Quakers *said the Army were Glorious Instruments in the Hand of God, and that God by his Spirit and Power was not only the* Beginner *but the* Carryer on *of that Work, and that it was his presence and* and their Adherents to devour the Land, and even to destroy your selves and your City; would you set up an oppressing Monarchy, which the Land hath once spued forth; these things are to be doubted, that if your Designs did prevail, the Fruit of your Work would tend thereunto.

And notwithstanding they in their Declaration given to the King, Jannuary 1660. Testifie that the Spirit of Christ which leads them into all Truth will never move them to Fight and War against any Man with Outward Weapons. Yet E. B. *being moved of the Lord (as he saith) by his Spirit thereunto, gives forth thus, To the present distracted Nation of* England, *&c.* 1659.

WE have chosen the Son of God to be our King, and he hath chosen us to be his People, and He might command thousands and ten thousands of his Servants at this Day to fight in his Cause; He might lead them forth and bring them in, and give them Victory over all their Enemies, and turn his Hand upon their Persecutors; but yet his Kingdom is not of this World, neither is his Warfare with Carnal Weapons.— neither hath He chosen us for that end, neither can we YET believe that He will make use of us in that way; though it be his only Right to Rule in Nations, and our Heirship to Possess the uttermost Parts of the Earth, but for the present we are given up to bear and suffer all things for his Names-sake, *&c.* p. 8.

We are Friends to any appearance of Good that may come forth in Truth and Sincerity, and as Righteousness doth appear in any, we are ready to joyn with it in our Prayers and Desires; *yea, and otherwise,*—we shall rejoyce therein, *and add our help thereunto that it may prosper,* for the Establishing of Righteousness in the Earth; our all is not dear unto us, though hitherto we have been silent, and not meddling with this Party or the other, *&c.* p. 14.

Note, 1. *This was published in the Name of the* Quakers, *and subscribed by* [J. P. *and*] *many* [*others*].

Note, 2. *All the Lines in* Black Letter *are left out in* E. B's *Works, Printed* 1672. p. 603. [*Their design therein is plain, they having writ contrary thereto upon the turn of times.*] *and the words* and our help thereunto, *are altered, as may be seen,* p. 606. *and in* p. 662. *These words,* Tyrants shall not have Power over you, *are left out. And* p. 600. Thy Kings. *And* p. 605. With Kings *are left out.*

Obs. *He says, He* [the Son of God] *might command Thousands*

ſands and ten Thouſands of his Saints at this day to fight, but we cannot yet *believe, that He will make uſe of us in that way, but* for the preſent *we are given up to bear and ſuffer*, &c. *So that they were not then of that Mind, that the* Spirit *would never move them to fight.*

And having heard of their Preaching up Armies, Victories, Spoils, *&c. Let us hear a little farther of* G. F's *adviſing the* Parliament *to Sequeſtrations*, &c.

G. F. *To the* Parliament *of the Common-wealth of* England.

LEt all thoſe *Abby-lands*, *Gleab lands*, that is given to the Prieſts, be given to the Poor of the Nation, and let all the great Houſes, Abbies, Steeple-houſes and *Whitehall*, be for *Alms-houſes* (or ſome other uſe) for all the *Blind* and *Lame* to be there. *Again*,

Let all thoſe *Fines* that belong to *Lords of Mannors* be given to poor People, for Lords have enough. *p.* 8. 1659.

And in their Papers ſent to the Parliament *about* Tythes, 1659. *p.* 65, 63.

IF you Query how ſhall the *Impropriators* be ſatisfied who bought the Tithes of the King? have you not his *Parks* and his *Rents*, have you not his *Houſes* to ſell and make up their Money and give them again, *&c.* — You ſhould have ſold all the *Gleab lands*, and ſold all the *Bells* (ſaving only one in a Town,) and Colleges and their Lands, and given them all to the Poor of the Nation, *&c.*

If you Query, How you ſhould do with the *Impropriators?* ſell all the *Gleab lands*, and the *Bells*, except one in a Town, or two in a City (to give notice of Fire,) and all the late King's *Parks* and his *Rents*, that had *Tenths*, and ſold the *Tythes*, to make up theſe to give to the *Impropriators* that have bought *Tythes*, and the *Abbies*, and the *Monaſteries*, which much of the *Tythes* were given to; if you do intend to ſatisfie the Nation, and deny your ſelves of his *Parks*, *Houſes*, and *Rents*; ſo let them be ſold, and the *Colleges* ſold, and all the *Tythes* that belong to them thrown down, *&c.*

P. 59. And you may ſell all the *Gleab lands*, *Abby-lands*, and *Monaſteries*, and *Nunneries*, and *Kings Rents*, and his *Houſes*, and the *Bells* to pay the *Impropriators*, who have bought the *Tythes* of Kings, let *their Rents and Parks* be ſold to pay them again, and let the Earth be reſtored again to its place; and they that have bought them of *Colleges*, let the *Gleab-lands* be ſold to pay them; So let the Earth be Redeemed.

Under

and power in the Army that gave them perfect Victory? And abundance more to the ſame purpoſe. Obſerve the other Column.]

P. 52. Some of the *Presbyterian Nonconformiſt Preachers* are fled beyond Sea, others lurk in Corners here and there, and keep private Conventicles; where many times they preach Sedition againſt their Lawful Prince; by inſtigation of whom, that Inſurrection hapned in 1666.

[Obſ. *Could any thing more be ſaid by the Common Informers, or by the moſt inveterate Enemies of ſeparate Meetings, than theſe Men here ſay and puliſh againſt the Presbyterians? Is not this a high degree of Malice againſt them, and Flattery of their Perſecutors?*]

P. 53. And ſome of them have Printed Books in defence of the Lawfulneſs of making War againſt the Supreme Magiſtrate, *&c.*

[Obſ. *And have not the* Quakers *Printed Books to the ſame purpoſe, particularly* F. H. *and* E. B. To the Committees of Safety. *See the other Column*, p. 12, 13.]

P. 54. And in very Truth, the *Presbyterian Church* will never be able to purge her ſelf of the Iniquity of killing many thouſands in the three Nations, by the occaſion of a moſt bloody War raiſed up through the Inſtigation of the *Presbyterian Teachers.*

[Obſ. *If the* Presbyterians *be thus guilty of ſheding of the Blood that was ſhed in that War, who diſſerted the* CAUSE *before the King's Head was cut off, then what are the* Quakers; *who not only approved of what was then done, but incited the Army not to leave Root nor Branch of Idolatry, Oppreſſion, and Tyranny, till they had ſet up their Standard at the Gates of* Rome, *and to avenge the Blood of the Guiltleſs, throughout all the Dominions of the Pope; which had the Army obeyed, would there not have been many more Garments rolled in the Blood of Kings, and People, than ever was in* England? *Let the Impartial Judge.*]

A Paragraph is omitted here for want of room.

Underſtanding this Book was Printing, and the two Letters of my Name tranſpoſed, [*which are now placed right,*] *I writ the following Paper, and ordered it to be inſerted here.* J. P.

OH Earth, Earth, Earth, hearken and conſider! Was there ever ſuch a People as G. F. [*G. W.*] and their Party that had ſuch Foreheads and Faces of *Braſs?* who for about 20 Years have been reviling and recriminating others, for thoſe very things they have moſt highly been guilty of themſelves; yea, and were greatly offended with thoſe that would not go on further with the Work and Cauſe they were then ingaged in, and did not only inſtigate and preſs Oliver, Richard, and the Army, to Crumble Nations to duſt, and to Trample Deceit and Tyrants under, *&c.* but alſo exhorted them not to leave off till they ſet their Standard on Top of Rome Gates, as is before mentioned; and yet upon the King's coming in, how did they ſeek to clear themſelves by accuſing others, as in the little Colum; and in another Book of theirs (lately come to my hands) entitled, Truth's Character of Profeſſors, they laid open the *Addreſſes* and *Applications* which others had made to O. C. and K. C. making long Animadverſions thereupon, not only to defame, but alſo to ſtir up the Powers againſt them, as in p. 15. *viz. Muſt the Weapons that they have been forming againſt others be turned into their own Bowels!—even by ſuch as will have no more pity in their Hearts towards them, than they have had towards the Innocent. And what! muſt not Jealouſie be ſtirred up in the Powers of the Earth againſt them, as they have ſtirred up Jealouſie in the Powers of the Earth againſt others,* &c. *And as they have ſought to make others ridiculous, even ſo ſhall they become contemptible in the Eyes of thoſe which they by their Flatteries fawned upon, who may for a ſeaſon ſuffer them for their own Ends,* &c.

But this was not all that was deſigned by G. F. [*and his Miniſters*] ſo early defaming, crying out, and ſtirring up the Powers againſt other Profeſſors, but alſo to blind thoſe then in Power, as if themſelves had been altogether Innocent and clear touching thoſe Matters.

And is it not ſtrange that they ſhould call the *Presbyterians* in the late times, Rebels and Traytors for but endeavouring the King's Reſtauration; and yet after he was come in, moſt bitterly and invectively writ againſt them for being once Oppoſers of him. Are not theſe the Perſons that ſay, *Their giving forth Papers or printed Books, it is from the immediate Eternal Spirit of God? and that if ever we own the Prophets, Chriſt, and the Apoſtles, we muſt own their Writings, which are given forth by the ſame Spirit and Power:* [*And that they have thouſands at their Meetings, that none of them dare ſpeak a Word, but by eternal Motion:**] And their ſo ſpeaking [i.e. *Speaking by the Spirit*] G. W. ſaith, *is of as great Authority as the Scriptures and Chapters are, and* Greater. Ser. Apol. *p.* 49.

* A True Account, *p.* 18.

What ſhall we ſay to theſe Men! I am even ſtruck with Amazement, Aſtoniſhment, and Silence, that a People pretending ſo high, ſhould bring forth ſuch wicked and ungodly Fruits: and though ſome may be troubled that theſe are now come to light; yet others will not a little wonder that they have been hid and kept ſecret ſo long: And doubtleſs, *had they not ſtill gone on inſinuating by Flatteries with the Government, and writing ſo reflectingly upon* Diſſenters, *with their Reproaching and Scandalizing other Sober Perſons more* [Chaſt] *and Innocent than themſelves;* Theſe things had never come thus publick, and ſo they reap the Fruit of their own Doings, *and that very way they thought to ſecure and ſtrengthen themſelves, hath helped forward their own Deſtruction.*

And ſeeing there is no hopes of their Repentance or Forbearance, [*as to theſe things*] all

(all other ways and means (which have not been a few that have been uſed to prevent them) proving ineffectual,) it is now thought meet thus to expoſe them [*this year* 91.] (as they for many Years have expoſed others,) that ſo if poſſible their Mouths and Pens may be ſtopt from any ſuch Procedure hereafter; and it may be, when too late, they'll remember, *'Twas the Fooliſh and Clamorous Woman that pulled down her Houſe* [*which is falling a-pace*] *with her own Hands.*

Here followeth one of the Forms of their Oaths, *which* Stephen Criſp, *one of their great Preachers, impoſed upon one called a* Quaker, *who had Mortgag'd his Land to him and others for a Sum of Money; but before he would let him have the ſaid Money (notwithſtanding he had Signed and Sealed and Delivered according to their Agreement) he forced him (though with much diſſatisfaction) to Sign and Seal this following; (which by their own Definition of an* Oath, *is an abſolute* Oath. *Their Definition of an* Oath *is ſet down hereafter.)*

THE day month I do teſtifie in the truth of my Heart by theſe preſents; that whereas I have Mortgag'd an Eſtate of mine, lying in in the County unto Stephen Criſp Junior, &c. as by Deeds and Writings this day bearing date doth appear; I ſay, I do hereby teſtifie in the truth of my Heart, and in the Preſence of HIM that knoweth all things, and in the preſence of theſe faithful Witneſſes, that I have not before this Contract aforeſaid, contracted, bargain'd, ſold, or engag'd the ſaid Eſtate to, or with any Perſon or Perſons whatſoever, either directly or indirectly, &c. but that it was freely and abſolutely, both before, and at the Sealing and Delivery of the ſaid Mortgage above-mentioned, in my power to ſell, &c.

Witneſs at Signing and Sealing, *Samuel Newton*, *John Bolton*, (two of their Preachers.)

Now ſee their Definition of an Oath *in their Anſwer to one* J. S. *who aſſerted that to ſay,* God is my Witneſs. I ſay the Truth in Chriſt, I lye not, my Conſcience bearing me Witneſs in the Holy Ghoſt. I call God to Record on my Soul. The God and Father of our Lord Jeſus Chriſt knows that I lye not. *And that* Jacob *and* Laban *are ſaid to Swear in theſe Form of Words,* So God is Witneſs between me and thee, *were Oaths.*

[Obſ. *Any of which, without laying the Hand on the Book, or other Ceremony, or more ſaying, is not only an* Oath; *but if Authorized by Act of Parliament, is as much a* Legal Oath, *as any now in uſe amongſt us.*]

THE *Quakers Anſwer* to J. S. Theſe Forms of Speeches uſed by the Apoſtle, and by *Jacob* and *Laban*, So God is Witneſs between me and thee. God is my Witneſs, &c. are of themſelves (without the Addition of ſomewhat more as an outward Sign or Pledge) neither Oath or Swearing; which ſomewhat more, as an outward Sign or Pledge, was that which gave the Denomination of an Oath or Swearing, *&c.* Again, That the Forms of Speech uſed by *Jacob* and *Laban*, and by the Apoſtles and others—of themſelves, without adding of ſomewhat more as an outward Sign or Pledge, are neither Oaths or Swearing. It is worthy Obſervation, that where mention is made of an Oath or Swearing in the Scriptures of Truth, there is alſo mention made of ſome outward Sign or Pledge which was added to the Forms of Speech by them uſed; which ſomewhat more being added, was that which gave the Denomination of an Oath or Swearing to the Forms of Speech; without which addition of ſomewhat more than *Yea* or *Nay*, as a Sign or Pledge, the Forms of Speech of themſelves, was neither Legal Oath or Swearing.

A ſecond Teſtimony concerning Oaths, p. 3, 4, 5.

A Copy of a Letter and Paper (mention'd in the Title-page*) sent to* G. F. March 17. 167⅝.

I Being ingaged (as well as ſome others) to manifeſt and lay open *Deceitful Workers* and *Hypocrites*; I am farther to appear and manifeſt thee to be one of the greateſt Hypocrites and Deceivers in this Nation, and until thou own thy Condemnation, and leave off deceiving the People; aſſuredly, the Sword that's now drawn is not to be, nor muſt not be ſheath'd till thou and ſuch Deceivers as thou art be cut down. This following I am to ſend thee; concerning which I ſhall wait ſome time for thy Anſwer before it go farther; and what thou writeſt to or concerning me; ſet thy own hand to it, and get not others to ſet their Names to thy words and works of Wickedneſs as thou haſt done.

Something of G. F's *Deceit and Hypocriſie diſcovered.*

'TIS not unknown what great Deſires and Longings there was in the generality of the People of this Nation (in the Year 1659.) to have a King, by whom they expected to be freed from thoſe Impoſitions they were under; but ſome others fearing if it were ſo, it would be for the worſe, cauſed a zeal in ſome particular Perſons to write againſt Kingly-Government; amongſt the reſt we find G. For, who (did not only write his own judgment barely as a Man (as others did,) but as a Man of GOD, taking upon him to inſtruct all others,) put forth a Book the ſame year 59. entitled, *Several Papers given forth by* G. F. wherein he writes about ten pages againſt a King, and therein tells the *Presbyterians*, &c. *There was no* King *owned among the true Chriſtians, but only amongſt the Apoſtates, ſince Chriſt's time*;——*That they were* Traytors *to Chriſt that deſired a* King;——and farther tells them what a King would be to them, (if they had one,) repeating thoſe words *Samuel* ſpake to the *Iſraelites*:——Then he bids them look what work *Joſhua* made with the Kings that were in the Cave (*a fit place for them*) ſays G. For, *p.* 13.

But is this to render him Obnoxious to the Government; *no I abhor that Practice, but baſe and ſelf-ended Spirits are to be humbled, and not think themſelves fit to cry down other Peoples Religion that have by* Treachery Perſecution *and* Falſeneſs *too much reproached all Religion, as ſaith* Judas *and the* Jews; *i. e.* G. F. *&c.*

But no ſooner the *Scene* of Affairs changed, but he changes his Dialect, and the very next Month after the King came in, he (with ſome others) put forth a Declaration, and therein they writ, *That they owned and honoured the King and the preſent Government*;——yea, they had flatteringly writ therein, *That they were his Loyal Subjects, and that they had ſuffered much, as himſelf had done*, &c. And being called before a Court (in *Lancaſhire*) where the *Oath of Allegiance* was tendred him, he told them, *that if he could take any Oath in any caſe, he could take that Oath*; and farther ſaid, *he honoured all Men, much more the King*, &c. What! Is this the Man that ſaid *They were* Traytors *to Chriſt that deſired a King*? &c. and now himſelf ſays, *he honours all Men much more the King*, &c. Oh Strange! Is this he that is ſo highly eſteemed and exalted by his *Proſelites*, and even adored by ſome of his * Preachers, who ſtile him, *The Father of many Nations.* That *Generations to come ſhall call him Bleſſed. Whoſe Being and Habitation is in the Power of the Higheſt. At whoſe Name the Heathen tremble, (or were pricked at the Heart* †.) *The Bleſſed Man that came out of the North. Who hath been faithful in the Lord's Buſineſs from the Beginning. That true Prophet, whom* John *ſaid he was not.* And many more ſuch like Appellations, as, *Innocent, Good, Holy, Upright Man of God. Prophet indeed*, &c. Well, but what doth he ſay of himſelf? *viz. That he is beyond the State of the Firſt* Adam *that fell*;

* *Joſi. Cole. Sol. Eccles*, &c.
† *A True Account*, &c. *p.* 42.

in

in the State of the Second Adam *that never fell; yea, that his very Marriage was above the State of the First* Adam *in his* Innocency, *in the State of the Second* Adam *that never fell;—and that he never fell nor changed.* And yet how hath he turned about with the Wind? which he ſaith *they that are in the Fall do, and are in the changing changeable ways,* &c. And by his thus turning, and changing, doth it not manifeſt him to be in the Fall, Fallen, and changeable State, according to his own Words? And yet how far is he from the leaſt acknowledment thereof, that he goes on and ſays, *He hath power to bind and to looſe whom he pleaſes?* And takes upon him to make Laws and Orders for People, and appoints them Time and Place when and where to Worſhip; yea, this is he that preſumed to alter (or cauſed to be altered) [*unto which* G. Whitehead *was Privy*] the very ſubſtance of a Paper that was declared to be writ from the Spirit of GOD; and ſo adulterated, ſends it beyond Sea, which *John Oſgood, William Penington* and my ſelf complained of to ſome of the Chief Preachers, but not one of them would (or through fear durſt) ſay that he had done amiſs therein, notwithſtanding the Forgery was ſo manifeſt; and the Author ſaid (when he came to ſee it) that he was abuſed in it, *&c.* and this coming lately to publick view, is ſtill ſo far from being diſown'd or condemn'd; that *Judas, &c.* endeavours to cover and juſtifie it with this Saying, *The Spirit of the Prophets muſt be ſubject to the Prophets.* Oh horrid Impudence and Wickedneſs! not only to commit ſo great an Iniquity, but to bring the Holy Man's words to Patronize and Juſtifie ſuch an Enormous Fact. Certainly none that truly fears GOD, who ſhall come to the knowledge of theſe things, will either own him to be a Servant or Prophet of the LORD, until he come to Repentance for theſe and other his Wickedneſſes; among the reſt, that of getting Perſons to ſet their Names to his abuſive Papers and Writings, and alſo that of his villifying, reproaching, and belying thoſe that oppoſe him, (how vertuous and innocent ſoever they be:) Can any parallel him herein?) with his (and his Adherents) late fawning, flattering Addreſs to the King and Parliament; wherein are theſe words; *And the Oaths provided to teſtifie Allegiance to the King, and denial of the Pope's Supremacy in Cauſes Civil and Eccleſiaſtical, the Refuſal whereof incurs a Premunire; has been executed upon ſuch whoſe* Hearts *and* Hands *could ſeal to the Subſtance thereof.—And yet their Conſciences not allowing them to Swear at all (becauſe of the Command of Chriſt;) for that Only they have been the ſole Sufferers thereby.*— And (towards the Cloſe) they ſay, *That if they be called to bear witneſs, or any Office, to or for the King, or their Country, and teſtifie their Truth or Faithfulneſs, to one or both, in which Caſes Oaths are uſually required and impoſed. They deſire and requeſt that an Act or Proviſion might be made, That their Yea, and Nay, may be accepted and taken inſtead thereof,* &c. Concerning which I ſhall ſay little more at preſent, but conclude with a few words formerly writ by another [*concerning them*] *viz.*

'What will you do? You *Scribes, Phariſees, Hypocrites,* you that have been long making 'clean the outſide of the Cup and Platter, but inwardly are as *Ravening Wolves,* your 'Fruits will make you manifeſt; you *Hypocrites,* your Name will be a ſtink among the 'Heathen for the LORD will find you out, whoſe Glory He will not give to any other, nor 'His Honour to any of your Graven Images: My Soul loaths all your falſe Covers; ye '*Hypocrites,* I cannot but declare againſt all your falſe ways. *J. P.*

The Days of Viſitation *are come, the Days of* Recompenſe *are come,* Iſrael *ſhall know it, I will recompenſe them according to the Works of their own Hands: They have ſown the* Wind, *and they ſhall reap the* WHIRLWIND.

FINIS.

For the Preachers and Leaders of the People, called, QUAKERS.

YOUR Day into Darkneſs is turned; the Sun is gone down over you: You have had a large Day and Power given you, to have done the Will of GOD; but you have abuſed the Power, and ſlighted your Day, and have refuſed to do the LORD's Work, and have ſought your Selves, and not the LORD; therefore in Juſtice and Righteouſneſs is the Day, wherein you might have wrought for GOD, taken from you, and the thick Dark Night of Confuſion is come upon you, wherein you are groping, and ſtumbling, and cannot work: The *DECREE* is gone out, and it cannot be recalled. You are not the Men (as ye ſtand) in whom GOD will appear to work Deliverance for His People, (and yet Deliverance ſhall come;) but as for You, ye have rejected the Counſel of the LORD, and grieved His Spirit, and He hath long born you; yea, You are departed from the LORD, and His Preſence is departed from You: Indeed He hath *hewed* with You, (and if you had been faithful to the End, He would have honoured and proſpered You, and have been your ſufficient Reward;) Ye were His *AX*, but you have boaſted your ſelves againſt Him: Therefore as you have hewed and broken others, even ſo muſt You be hewed and broken.

O ye *Treacherous*, *Wilful*, *Proud*, *Self-ſeeking* People! who have deſpiſed the Counſel of the LORD, and would not take warning, though He hath ſent His Servants among you, *ſome* of whom you have deſpitefully uſed; What will ye do now? Whom will you now flee unto for help? Seeing you are departed from the LORD. Remember your End, which haſtens greatly; Breach upon Breach, Diviſion upon Diviſion ſhall there be, until HE come to Reign whoſe Right it is.

They that truſt in, or lean upon You for help, it is as if they leaned upon a broken Reed, which is not able to help it ſelf nor others. You have been made to do many good things, but you would not go through with the Work which GOD will have accompliſh'd, and therefore are theſe things come upon you. Therefore tremble and dread before the LORD, Ye who have been as ſtrong Oaks, and tall Cedars; for now ſhall your Strength fail you, and you ſhall be weak, even as the weakeſt of Men: But if you would yet ſubmit to GOD's righteous Judgments, you might come to witneſs your Souls ſaved in the DAY of the LORD; though many are to be thrown by (becauſe of grievous Backſlidings) as not counted worthy to be the LORD's Workmen.

There is a ſmall Remnant yet among you (for whom my Soul breaths) who may be Winnowed out; and if they will own the Judgments of the LORD, and truly and throughly deny themſelves, and follow His Leadings, He will heal their Backſlidings; but they that will continue with you in your Sins, ſhall partake with you of your Judgments.

The foregoing Words (excepting the Title) were writ (by another) 1659. *to the then* Rulers, *upon whom they were fulfilled; and ſo as certainly ſhall they be fulfilled upon you.* J. P.

[*This was Printed, and given them in* April 1673. *much of which being already fulfill'd, and believing the remainder will, in its appointed ſeaſon; cauſeth me to have it reprinted and placed here, that whoever reads and conſiders it (as alſo what* W. R. F. B. T. C. W. M. *and others have written concerning them) may plainly ſee they have been warned of their great* Apoſtacy *and* Downfal *many years agoe.*]

Some

SOME REMARKS

Upon a Book, entitled, Chriſt's Lambs defended againſt Satan's rage, &c. Being the Quakers Anſwer to The Quakers Unmask'd, &c.

In a Letter to E. S. *Eſq*;.

SIR,

HAving had the curioſity and opportunity of reading, The Quakers Unmask'd, *Their Double dealing and Falſe-heartedneſs diſcovered*, &c. I thought it impoſſible for the *Quakers* to vindicate themſelves from that Authors Charge; which made me deſirous to read their Anſwer; and having peruſed it, I can ſcarce forbear to Remark ſome few Paſſages, which are clear Confutations of their boaſted *Innocency*, *Plainneſs*, *and Chriſtian Charity*.

In the Advertiſement to the Reader, *G. Whitehead* takes notice that The Quakers Unmask'd, &c. was ſent them in Manuſcript in the year 1677. and that Liberty of Conſcience being eſtabliſhed by Law, and placed upon the Book in writing, is the cauſe of its now publication. *Which* (ſays *G. W.*) *looks as if he envyed our preſent Liberty.* Behold the Spirit of this Anſwerer! Mr. *Pennyman* kept his Books unpubliſhed for 13 years together, leſt it might be any occaſion of the *Quakers* Perſecution; but when Liberty of Conſcience is eſtabliſhed by Law, he publiſheth 10 or 11 of them, preſuming there is now no danger of their being perſecuted. Does this look as if he envyed their preſent Liberty, and not rather that he was glad of it, as no doubt he is.

In p.6. to the Reader. 'Our Adverſary, again p 14. '(*ſays he*) deals very unfairly and unjuſtly by *G. W.* 'about ſome of our Friends, ſaying, They give forth 'Writings from the immediate Eternal Spirit of God, 'and by the ſame Spirit and Power that was in the Pro-'phets, Chriſt, and his Apoſtles; unto which he falſly 'addeth, And their ſo ſpeaking (G. W. *ſaith*) is of 'as great Authority as the Scriptures and Chapters are, 'and greater; his words (and their ſo ſpeaking) are *J. P.*'s own Abuſe and Perverſion. Now I beſeech you, Sir, read the Paſſage in p. 14. and ſee wherein *J. P.*s Abuſe and Perverſion lies. It lies in this, that he added theſe words [*and their ſo ſpeaking*] and did not put them in a different Character, to diſtinguiſh them from *G. W.*'s words, though they did not alter the ſenſe at all; if you leave them out, the Paſſage is as much to the ſame purpoſe, as if they were in. Did ever any Writer charge his Adverſary with Abuſe and Perverſion upon ſo ſlender an account? What an affront is it to the ſimple-hearted Reader to write at this rate? This is the Man that in his Letter to *J. O.* threatens Mr. *P. farther to detect and unmask him if he will not be reduced to Chriſtianity.* Does he mean by Chriſtianity, *Quakeriſm*, which it ſeems teaches him to uſe the baſeſt Equivocations and Slights that can be found in any Writer?

Of his Book, p. 3. *He utterly denies it as a Slander, that the* Quakers *formerly exhorted Men to fight and would fight themſelves.* I muſt refer you to The Quakers Unmask'd, &c. to judge whether that is a Slander, or not? It will abundantly ſatisfie you, whilſt you underſtand their Writings in the plain honeſt ſenſe of the Words without their after Equivocations. *J. P* cites one of the *Quakers* Miniſters, ſaying, *We directed all People to the Spirit of God in them, and if that led them to fight, I had nothing againſt it*; for this, ſaith *G. W.* he quotes, fol. 4. but tells us not what Book. But why did he not tell *J. P* ſo 13 years ago when he deſired to know what Errors they found in the Quotations, (if there were any) however to ſatisfie him that it was a true citation, he took it out of the *Quakers* Book, where Foreign Letters were recorded, which was firſt in *J. O*'s cuſtody and afterwards in *J. P*'s.

P. 4. The *Quakers* tell *Rich.* Protector, 'That 'he would walk with the Lord, and preſerve his Peo-'ple, then thy Name ſhall be greater than was th-

Fathers, and the numberless number of this [Now] distressed People will be unto thee a strength, and stand by thee, and *Defend thee and thy just Government*. Sir, If you had been Protector, I persuade my self, you would have thought these People would have fought to defend you and your Government: But whatever they or you thought then, the meaning now is, according to *G. W. &c.* they would defend him and his Government, *By Righteousness, Prayers, and Faith, and by Contributions, Taxes, &c. or the fear of the Lord*, as in the days of *Jehoshaphat*. Would you not judge that Man perjured, that should swear Allegiance in such terms, with such a meaning? And must we not take the *Quakers* words for as binding as an Oath?

Next, *p.* 5. you will please to note what *G. W.* Answers to the Charge of *upbraiding others with that which themselves, for many years, were as deeply concerned and ingaged in*, &c. 'To all which, 'saith *G. W.* I do conscientiously Answer, He hath 'most grossly and palpably belyed the People called *Quakers* in these Passages divers ways. First, 'in rendring them, without exception of Persons, not 'only Justifiers of the late Wars, and what had been 'done therein, without exception of things done, but 'also equally concerned with the *Presbytersians*, *Independents*, and others therein. But do the *Quakers* when they charge these things upon the *Presbyterians*, &c. make any exception of Persons or Things? And yet it is well known, and it is proved out of their own writings in The Quakers Unmask'd, &c. that their Chief Leaders approved of the greatest things done in the late Wars against the King, and to his Person; whereas the Presbyterians generally disapproved of them. Besides they say, *their giving forth Papers or Printed Books, is from the immediate eternal Spirit of God*, and that *their Preachers are guided by an Infallible Spirit, and that they are of one Mind and Judgment*, and the like; and therefore an indefinite, and general charge will affect them more generally than other Parties.

G. W. says, p. 6. 'The War began in 41. and in '48 the King was Beheaded, and all this while no 'Quakers heard of, till about 50. 51, 52. when there 'was no Wars in *England* for them to be concerned 'in, how false then is *J P.* to say, The *Quakers* were 'as much, or more, concerned in the War against the 'King as any others. But *G. W.* confesses, that *divers who have been since, and now of us*, [Quakers,] *have formerly been concerned in the late Wars*. And *J. P.* has made evident their approbation of what was then done, and that many that turned *Quakers* in the Armies, continued there till they were turned out, that the Protector is blamed for putting them out by *G. Fox* and others, that they are called, *Sober Men and true Hearts that feared God and trembled at His Word, valiant Captains, Soldiers, and Officers; it may be for saying thou to a single Person, or for wearing their Hats*, &c. the distinguishing Characters of *Quakers* from others. Whereas, he says, there was no Wars in *England* in 50. 51. 52. it is a piece of his cunning, and is false; for *Worcester* Fight was in the year 51. and Sir *George Booth*'s Insurrection in 1659. when the *Quakers* gave intelligence, calling them Rebels, for but endeavouring to bring in the King; and for some years there were Wars both in *Scotland* and *Ireland*, and upon the Sea, and in *Flanders*. See *E. Burrough*'s *Alarm Sounded*, &c. 1659. The Quakers Unmask'd, &c. p. 6. 9. You see then how *G. W*'s Answer is both false and deceitful

P. 7. 8. *G. W.* charges *J. P.* with an apparent lye, in saying, the *Quakers* had been engaged in the same Cause, so as *to Preach up Battels*, &c. But I pray Sir, what difference is there between Preaching up Battles, *&c.* and exhorting Generals, Officers, and Soldiers, to go forth against mighty Enemies till they had subdued them, and set up their Standard a top of *Rome*, and done many other things which were to be done by Figluting? And that in the *Quakers* Spirit. See *E. B*'s *Alarm Sounded*, &c. p 28.

P 9, 10. *G. W.* Commends the *Quakers* for their forbearance towards *J. P. and is confident that had* J. P. *look'd upon them as Fighters*, &c *he durst not have adventured to have given them such frequent and publick occasions of provocations and frequent disturbances and interruptions*. To this, *J. P.* saith, he hath always been careful never to interrupt them, nor to give them any disturbance otherwise than by speaking a few words, either before they began to Preach, or when any one of them had done Preaching; and though the words which he spoke they could not gainsay, but were true; yet because they look'd upon't, that in what he spake he meant them, therefore (notwithstanding his peaceable behaviour) he has sometimes found himself in much danger from the *Quakers*, who have frequently done violence to him themselves, and that in the place where he has a Propriety.

P. 10. They would excuse *G. Fox* in what he says against an *Earthly King*, &c. by turning it into an *Earthly oppressing King, and setting an Earthly King over them*, p. 11. But did not King *Charles* the Second (to whom they addressed so early, professing their Innocency formerly, and their present Truth and Fidelity to him) challenge the Supreme Power over the Church? *Are not all these Elders Christians, that will dote so much of an Earthly King* Traytors against Christ? says *G. Fox*; And whom did they dote upon but *Charles* 2 (and afterwards upon King *James*) whom the *Quakers* do now *love, own, and honour*? Neither do you read, saith *G. F. that there ever was an Earthly King since the days of the Apostles, but amongst*

amongst the Apostate Christians. So then according to their own Principle, when King *Charles* 2. was among the *Quakers* he was among ApostateChristians; or else they tempriz'd and changed their Principles, holding that there might be an *Earthly King* among true Christians. And how could they profess their Innocency to the King, and that none had any just cause against them, since they had maintained such Principles as aforesaid? The case of the Prophet *Samuel* was far different from that of the *Quakers*, he was chief Magistrate himself, and they a little part of a People that had put to Death their King, and kept out the Heir by Arms, (of both which the *Quakers* sufficiently approved.) Now, suppose, *Samuel* had been the Representative of the *Quakers*, and the Heir made King contrary to his mind and endeavour, would he have addressed him, and said. 'You are not ac-'quainted, O King, with my Principle and Practice, 'neither have known my Innocency and Sufferings, 'they that speak against me as a Person that was an 'Opposer of your Kingship, and did vehemently ex-'hort the People from subjecting themselves to your 'Arbitrary and Oppressive Power, had no just ground 'for that Charge. I love, own, and honour you and 'your Government. Might not the King have an-swer'd him, Are not you asham'd, *Samuel*, to play the Hypocrite in this gross manner? Do you brag of *your Principle, and Practice, and Innocency* be-fore me in this matter, since if the People had acted according to your Principle, and done as you would have had them, I should never have recovered my Kingdoms? If you are innocent, who is guilty? Is this your Innocent Plainness? Who then is Equivoca-ting and Deceitful? Your Pride will not suffer you to acknowledge any Error in Principle or Practice, be-cause ye have profess'd to speak and write from the immediate Eternal Spirit of GOD, though you are found fallible and foolish as other Men.

P. 15. The Quakers Unmask'd, is cited, saying, *Are not they in their own Judgments become Apo-states, for now they say we love, own, and honour an Earthly King.* *G. W.* answers, p. 16. *And where do we use these very words* Earthly King *on this occa-sion, but that we love, own, and honour the King, (whom here this Man has judged an Earthly King,) does this shew us to be Apostates. Remark* Did you ever read a more frivolous Answer? Was it any other King but that very King *Charles* 2. whom they had writ so bitterly against, under the Name of an *Earth-ly King*? he was an *Earthly King* before, when they said, *They were Traytors against Christ that will dote so much on an Earthly King*; but now the *Quakers* love, own, and honour him, he shall not be called an *Earthly King.* He was an *Earthly King* before when the *Episcopals* and *Presbyterians* doted on him; but now he is become the *Quakers* King he must be some-what else; I presume not a Heavenly King; but this is somewhat of the *Quakers* plainness.

P. 19. *G. W.* says, 'I am persuaded that reproving 'him [*O. C.* Protector] for putting such [as feared 'GOD, sober Men and true Hearts, because of their 'faithfulness to the LORD,] out of the Army for 'their Consciences, was MORE upon his breach of 'Promise, than with an intent to have them always 'continue in it, in order to War and Fight. Here *G. W.* or whoever writ this passage, would seem to have some sense of Conscience; for his saying MORE is a comparative with what follows; and argues that it was written with an intent to have had them al-ways to continue in the Army in order to War and Fight, *though MORE upon his breach of Promise.* I doubt we shall not find *G. W. &c.* guilty of so much openness again throughout the whole Book. Do not the *Quakers* hold that none fear GOD truly and right-ly but themselves? *That they are in the Truth, and none but they; and only among them is GOD known?*

Christ was not contradictory to himself in bidding his Disciples to sell their Garments, and buy Swords, and consequently to wear Swords (as *Peter* did,) be-cause He saith my Kingdom is not of this World, or from hence; but Christ was contradictory to the *Quakers* sense of that saying, because if it was not law-ful to Fight, in any case, Christ would never have bid them buy Swords: But I did not intend to argue the lawfulness of Fighting, only *G. W.* brings it in need-lessly.

P. 21. One of their chiefest Preachers had said, *It is no Rebellion to call away those in Power*; by which *J. P.* understands to Depose *those in Power that perform not their Trust*: *G. W.* calls this a per-verse addition of a meaning, *as if to* call away *and to* Depose *were both one in common acceptance.* But *G. W.* is not pleased to tell us what other thing was meant by it, and I am persuaded that no Man but a fore-warn'd *Quaker* will take them for other than both one.

But I must hasten; read his 23 page, and you will find it amount to this, *Had you* [the Army] *been faithful to the Power of the LORD GOD, you had gon into* Spain *to require the Blood of the Innocent, —and knock'd at* Rome *Gates*, &c. [And done wonderful great things by wicked and unchristian Fighting, or otherwise by the fear and terror of your Power, Arms, and Conquests without Fighting.] *or as the Host of the* Midianites *fled and were overcome*, and yet not by Fighting *on* Gideon's *part, but by a mean Stratagem.* *Quere*, Whether they that kill by Stratagem do not Fight? And when the *Ephraimites* slew *Oreb* and *Zeeb*, and brought their Heads to *Gi-deon*, and pursued *Midian*, they did not Fight?

Judges 7.25. And whether *Barack*, *Jepthah*, *Samson*, *David*, *Samuel*, and the Prophets, who by Faith subdued Kingdoms, and turned to flight the Armies of the Aliens did not Fight? *G. W.* has found out all these ways of an Army's Conquering without Fighting. Sir, I know you are an impartial Man, can you think seriously (not that any Man to whom the *Quakers* wrote, or any Man that should read what they wrote, would understand them in any such sense, without Fighting; for I take it for manifest no Man did; but) whether they that wrote, or even the *Quakers* themselves, (till now they are press'd with these passages,) ever thought of such Senses? And if not, where is the *Quakers* plainness, whereof they so nauseously boast?

P. 24. *G. W.* says, *It cannot consist with our Christian Principle, so much as to avenge our selves.* Who are more ready to avenge themselves in Word and Print than *Quakers*? How have they railed and reviled their Opposers? Witness those Names *G. W.* calls *Will. Rogers*, *F. Bugg*, *Tho. Crisp* and others, in the Preface to his Book, *Judgment fixed*, viz. **Apostate Informers, Treacherous Hypocrites, False Brethren, and Deceitful Workers, Betraying Judas's, Devils Incarnate, who having lost their first love to Truth, and gone out from us, are become degenerate, without Natural Affections, Dogs that are without, Wolves, and raging waves of the Sea, that foam out their own Shame.** And a multitude of other such like Names do they call those that oppose, and cannot conform to their outward Prescriptions and Impositions, besides their frequent violence with their own Hands,

* See the complaint of one of their own People, touching this matter,

It hath been their lot to be haled, (with violence) out of the Assemblies,—Did I think to see the same violence offered in our Assemblies! Nay, but with Sorrow, mine Eyes have seen pulling down, haling out, and thrusting forth of our Meetings, and they went to the utmost, as far as their Power; and doubtless they wanted not Will but Power to punish.

And although they exercise the Oppressions before-mentioned, (and much more as may be

* and what is a great part of this Book of *G. W. &c.* but avenging themselves of *J. P.*? They might have said all they had to say in their own vindication, without those manifold reproaches, and even Curses, which they belch out against him, such as that in p. 30. *God will smite thee, thou malicious Hypocrite. Our Innocency shall rise up in Judgment against thee.* Read to the end of that Paragraph. Of this nature is *G. W.* glorying, that *Jer. Ives not long after his malicious Works against us* [Quakers] *was soon cut off by Death*, p. 33.

I must desire you, Sir, to read p. 34, 35, 36, 37. of their Vindication of that Declaration to which Mr. *P*——'s Name was amongst the rest subscribed, and then judge what *disingenuity and deceit* there was in him, to insert the substance of that Declaration, without telling that his own Name was to it, since his Name was not to those after Declarations, which are inconsistent with this. 2. Whether it is possible to give a more Equivocating Answer to any charge, than *G. W. &c.* has given of this? They say, *God might command Thousands and Ten Thousands of His Saints, at this Day, to Fight in His own Cause* † But *it must not be taken for granted* (says *G. W.*) *that therefore he would do it.* But that which GOD may do, and which *we cannot yet believe that He will make use of us in that way*, and therefore *for the present we are given up to bear and suffer*, &c We must needs conclude that this is one of those things that GOD hath made no DECREE to the contrary, but that He may Will it to be done, even by us in the future, though He hath not done it at present. And all that *G. W. &c.* has Criticiz'd upon the Equivocalness of the term YET, does but bewray his and their Equivocation; for though YET may be taken for Nevertheless, when they say, but

seen in the said Book;) *yet by their deceitful flatterits, they make People believe, That they are* harmless, innocent, *and* peaceable People, *suffering and bearing wrong but no doing any. And if any Person write, or speak their Grief, they will represent them under such terms as may render them odious; and the more effectually to weaken their Testimonies they will fix upon them scurrilous and contemptible Appellations, as* Scotch-Men, Welch men, Tinker, Taylor, &c. *Some of them utterly untrue; and to prevent an Inquisition into the matter, they would make People believe, that they are* envious, malicious, and discomposed spirits, bad, dirty, factious, and ranting Spirits, who are gone from Truth, and are out of Truth. *Such is the Portion of those that appear in the least against their imperious, tyrannical, and lascivious Actions: And whatever Man detected the Fallacies, and destructive Cheats of imperious, disdainful Men, but was thus reproached?*

Must it be Justice in them to complain of their Oppressions; and Envy, and Malice, &c. in us to complain of ours? Their years are but few; yet verily they have been exceeding expert to learn of the Papists, Subtilties, Spirit of the Hat, *p.* 29, 36, 37.

† *This passage, and the like,* the Quakers *left out in the reprint of* E. B's *works, know-*

ing (it seems) they would expose them in their clear sense; but being brought to light, they then study to put an equivocal sense on them.

but YET His Kingdom *is not of this World*; notwithstanding it cannot be so taken, when they say, *neither can we* YET *believe*, &c. but it must be taken to denote the time to this present [*adhuc, as yet*] in exception to the time to come; especially when it is farther explained by the clause, *for the present*; which is necessarily opposed to the time to come, and imports clearly that Fighting may be commanded as in the Future, as now bearing and suffering is commanded. I am very confident that *G. W. &c.* cannot produce any one instance out of any Man's Writings, that understood well the *English* Tongue, of the use of the term *Yet*, in such a Phrase and Construction, in any other sense than of *Time*. But if all uncon cern'd Readers must and will understand it in this sense, then G. *W*'s Answer is full of gross Equivo cation.

These are the People that exalt themselves above all other Professors whatsoever, that they reckon all them to be of the World, out of the Truth; and themselves *the Only People of GOD, and that they are in the Truth, and none but they, Christ's Lambs*, and the like. And for distinguishing themselves from others, they took up some Observances, or Ceremonies, which did it effectually; such as saying *Thou* not *You* to a single Person; calling no Man *Master*, but *John* or *Thomas*, &c. not *I thank you*, but *I receive thy love*; not carrying the Feet but the Head foremost of their Dead, and the like. They condemn utterly the courtesie of putting off the Hat to any. In short, they affected singularity in most things that were customary in *England*, how innocent soever: And under the notion of not Swearing, they only refuse the Ceremony of an Oath, as the laying the Hand upon, and Kissing the Book. Now, I pray Sir, what of true Religion, or real Goodness, is there in these things? Suppose the whole World did observe them, would they be at all the better for it? However, by these things they have cut off all others, how religious and sincere soever. And if any Man oppose what they say or do, instead of meekly answering, they are ready with the most virulent, opprobrious, and threatning Language and Writings that can be found in any sort whatever. They will dil gently seek out, and take up any thing may reproach one; and will insinuate Crimes that Men are most free from: Thus have they changed the Meekness and Gentleness of Christianity, into Fierceness and Churlishness; Humility and Modesty, into Arrogance and Self-conceit; Peaceableness into Contentiousness; Mildness into Clamour; and Blessing into evil-speaking and reviling; Plainness and Simplicity, into Equivocation and Craft; and all this under the Profession of the most unspotted Innocency and Sincerity. Truth, Righteousness, and Holiness.

But I would not be understood to impute these Immoralities to the *Quakers* in general, nor to all their Teachers and Leading Men, but to the *Fontan* Party that love to Govern and have the Preheminence, who have endeavoured to suppress those who have at any time proposed any thing contrary to their Sentiments. Thus in a few years, instead of being led and guided, and being obedient every one to the Light in himself, they were obliged to submit to the sense of the greater number of the Governing BODY, though never so contrary to their own sense. Nay, this Imposing Spirit proceeded so far, at a Quarterly Meeting in *Barbadoes*, where they did not act with that Caution and Cunning as here at *London*, that they made and subscribed this following Order, *viz.*

'I desire to give up my whole Concern, 'if required, both *Spiritual* and *Temporal* 'unto the Spirit of *God* in Men and Wo- 'men's Meetings, as believing it to be more 'according to the Universal Wisdom of 'God, than any particular measure in my 'self, or any particulars with whom the 'Men and Women's Meetings have not 'Unity.

The Actings, Writings, and Speakings of that kind I have spoken of, being observed by some among them, who were either too wise, or too honest to be perswaded, that those corrupt Fruits could proceed either from the Spirit of God, or from the Light within, that they grieved and mourn'd to see that excellent Principle of Reformation, *The Light in every Man*, so grosly perverted and undermined, that they were made to oppose and testifie against them.

* *W. Rogers, T. Crisp, F. Bugg, W. Macklow, J. Story, J. Wilkinson, Charles Harris, J. Rance, Tho. Curtis, J. Anstoe*, and many more.

Sir, I might go on throughout *G. W.'s &c.* whole Book, and shew many more gross Equivocations, Palliations, and Deceits; but I will not proceed farther, lest I may seem to question your Judgment, in not observing those things that are so evident. But I think we that read Books have just cause of indignation against those *Quakers*, who have the face to impose upon the World such abominable Stuff, under the Notion of the Teachings of the Light, of the

the unſpotted Innocency and Chriſtian ſincerity. But it may reaſonably be thought they write not for vindication of themſelves to thoſe that are of the World, (as they call all that are not in their Form;) but for their own Party, that are ſo blindly addicted to their Leaders, that they ſwallow every thing they ſay without conſideration: Unhappy Men! that have given up their Minds to the Glory of a ſingular Party, in contempt of all others, and can find no other way of vindicating themſelves. I may need your excuſe for writing ſo much, and therefore will now ſubſcribe

Sir, Yours

May 23. 1691.

A. C.

POSTSCRIPT.

SIR,

AND beſides what I ſaid about Fighting, I am credibly informed, that ſome *Quakers* have not only fought, but that with great Courage and Magnanimity. The firſt I ſhall mention is Mr. *William Mead* an eminent Perſon, who being ſet upon by three High-way-men, and having only a Cudgel, or Staff, in his Hand, did not only bravely defend himſelf therewith, but knock'd down one of the Robbers ſo wounded, that the other were forced to carry him away, whilſt Mr. *Mead* eſcaped their Hands. The next ſhall be one *Matthew Renſhaw* (Maſter of a Ship,) who fought both with great and ſmall Guns, till he was overpowered by the *Turks*. Another, one *John Thompſon*, who fought exceeding ſtoutly, and killed a great many Men before he was taken by the Enemy. Theſe two Maſters were not only *Quakers* themſelves, but their Owners generally, if not every one, ſuch. More might be named, but theſe ſuffice to ſhew that the *Quakers* will fight in a juſt Cauſe, and that ſtoutly too; which puts me in mind again of *G. Fox To the Council of Officers*, &c. *p.* 5. who ſays (of thoſe that had been put out of the Army for being *Quakers*,) *Of whom it hath been ſaid among you, that they had rather have had one of them than* 7 *Men, and could have turned one of them to ſeven Men.*

And ſince my writing the above, I have ſpoken with Mr. *Pennyman* touching the Accuſation againſt *Stephen Criſp*, mentioned in The Quakers Unmask'd, folio p. 14. and which in their *Anſwer*, p. 14. they ſay, *Steph. Criſp abſolutely denies, that he either forced him, or that the Party did ſhew any diſſatisfaction before he Signed and Sealed the ſaid Paper.* Oh! what ſhall we ſay to theſe Men, who not only uſe Equivocations in their Writings, but do abſolutely deny matter of Fact? to which Mr. *Pennyman* was an Eye and Ear-Witneſs, and is ready to atteſt it, if called thereto; but would not then ſubſcribe as a Witneſs, being greatly diſſatisfied with the unworthineſs of the demand.

I will add here ſomething concerning the Nature of an Oath, whereby it may appear that the *Quakers* are miſtaken about it.

Of

Of the Nature of an Oath.

WHen the Author to the *Hebrews* ſays *(Ch. 6. 16.) Men verily Swear by the greater; and an Oath for Confirmation is to them an end of all ſtrife*; he plainly ſhews us, that an Oath is the greateſt and utmoſt Evidence of Truth and Sincerity that can be given; for if a Man openly appeals to GOD, who ſearcheth the Heart, and therefore knows not only what is outward in Men's Words and Actions, but their moſt inward thoughts, that Man gives the utmoſt aſſurance he can poſſibly give; for he that falſifies in the preſence of Men, calling them for Witneſſes, who know the matter, and whoſe office it is to judge and puniſh, incurs all that reproach, infamy and other puniſhments, which ſo great an offence and abuſe deſerves: So he that falſifies in the preſence of God, calling Him for Witneſs, incurs the greateſt puniſhments of Divine Vengeance, as one that makes God Almighty a Partner and Confederate to a Lie, preſumptuouſly and to his very face. So that however God perhaps is not expreſly invocated to do vengeance upon him, yet in appealing to God as a Witneſs, that is implyed, becauſe He is ſuch a Witneſs as is alſo the Supreme Judge, whoſe Juſtice and Truth is herein appealed to. Therefore calling God to Witneſs is as much an Oath as any other form of Words, as having as much evidence and aſſurance as any other Form whatever, and as great Penalties attending it. Now to aſſert any thing in the preſence of Men expreſly, is all one as to call them for Witneſſes: So alſo to aſſert any thing in the preſence of God expreſly, is all one as to call God for Witneſs.

Farther ſee ſeveral Forms of an Oath. viz.

I *Do hereby teſtifie in the Truth of my Heart, and in the Preſence of HIM that knoweth all things, and in the Preſence of theſe Faithful Witneſſes,** &c. Or, *GOD is my Witneſs. I call GOD to record on my Soul. The GOD and Father of our LORD Jeſus Chriſt knows that I lye not. GOD is Witneſs between me and thee.* Any of which (or the like) without laying the Hand on the Book, or other Ceremony, or more Words, is not only an Oath, but, [as ſaith a knowing, judicious, and worthy Perſon,] if Authorized by Act of Parliament, is as much a *Legal Oath* as any now in uſe amongſt us.

* The Quakers Form. p. 25.

And as the *Quakers* have been miſtaken about an Oath, ſo they have been about their paying of Taxes, in that they allow'd and paid the *Royal Aid* Tax, and that of carrying on the War againſt the *Dutch*, and the like; yet they would not pay towards the Trained Bands, notwithſtanding they are chiefly intended for a Defence; and the other, not only to Defend but to offend our Neighbours, as the Government ſees cauſe. So that 'tis plain, the Tax they then refuſed was more juſtifiable than that they allowed and paid, inaſmuch as to Defend is more allowable and juſtifiable than to Offend.

FINIS.